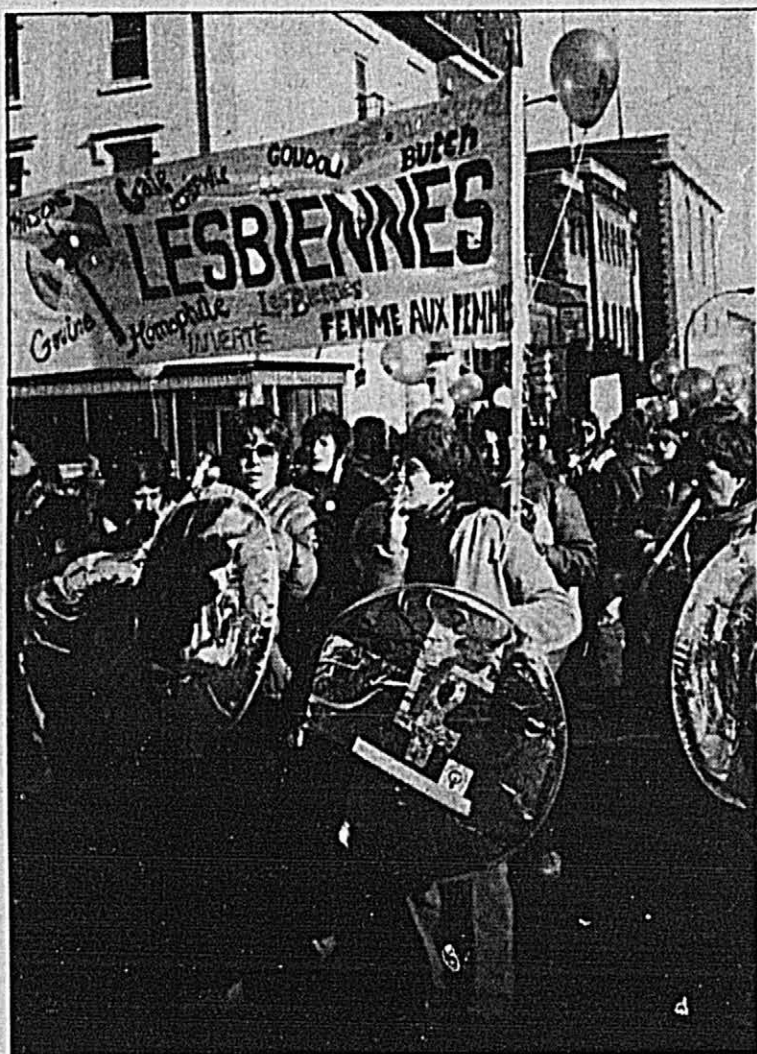




Sisters in the streets

by Moira Ambrose
and Suzy Goldenberg

Balloons floated through the trees, the lyrics of Holly Near wafted over the crowd and we ate yogurt on a patch of sunny concrete.

Approximately 2,500 women, men and children marched down Ste-Catherine, up St. Laurent and to Parc Jeanne Mance last Saturday to mark International Women's Day 1983.

The annual march drew contingents from universities, unions and local women's groups. Placards representing the demonstration's organizers, the Confédération des syndicats nationaux (CSN), bobbed amongst banners for lesbian sisterhood and the Québec students' organisation.

Starting from Place des Arts, the crowd snaked through the streets shouting: "On veut des garderies/ Pas des garde-robes!" (We want day care/ not wardrobes!), among other slogans.

Groups were organised according to union representation and

male participation. Female workers of striking unions were placed at the head of the march, while men were relegated to the back of the line, representing their supportive role in the feminist movement.

Bills 111 and 105 were major topics of concern to marchers. Chants and posters condemning the Québec government's passage of recent legislation against striking teachers dominated the march.

Yet some women marchers felt the emphasis on the recent bills was inappropriate for a march celebrating women.

Lise Nantel, an organiser for the lesbian contingent, was unhappy with the emphasis placed on provincial politics at the demonstration. She felt the original goal of the march had been overlooked.

"The presence of the unions is fair," she said. "Women are among the lowest classes of workers. But the reason for the manif (demonstration) has been lost."

Ugette Chartier, a member of the CSN, believed the march was a good opportunity for a public display of discontent against the new laws.

"Women are the most affected by the bills. They are the hardest hit. It is appropriate for this demonstration because it affects my way of life," said Chartier.

"The majority of women striking are discriminated against normally because they have a lower level of education and lower seniority so they are the most affected," she added.

One focal point of the march was a spontaneous mobilisation against Cinéma L'Amour, a St. Laurent street pornography theatre. Successive waves of marchers paused in front of the cinema to scream slogans against pornography or plaster the window-front with anti-

porno stickers.

The crowd gathered in puddles of melting ice at Fletcher's Field to hear speeches from march organisers. Impromptu trios and quartets began to sing as the march approached the park.

Tired walkers rolled up banners and tucked away signs for next year's celebration.



Café poetry kicks off the week

by Julianne Pidduck

Monday night at Café Commun Commune marked a Celebration of women's poetry, song and dance. The words of organiser Patricia Kearn set the mood for the evening.

"In a time of depressing issues, tonight we take time to look at ourselves to see all the things we have to celebrate," she said.

Every available nook of the Café was occupied by an enthusiastic audience. Coordinators of International Women's Week at Concordia were pleased with the response.

"I was surprised with the turnout. People were really receptive," said Kearn.

The programme began with excerpts from *Visitings*, a new novel by Grita Nemiroff, Director of the New School of Montréal. The reading's theme was love from different women's perspectives: romantic love, the love of mothers and daughters and the love of sisters. Nemiroff delighted the audience with witty feminist insights.

Frances Davis, a lecturer in Women's Studies at Concordia, presented a selection of sad, angry and joyful poems. A recurring theme was female identity in a male world; one poem described the "soft, brutal dances" learned in becoming a woman. Davis concluded with "Resurrection", a celebration of

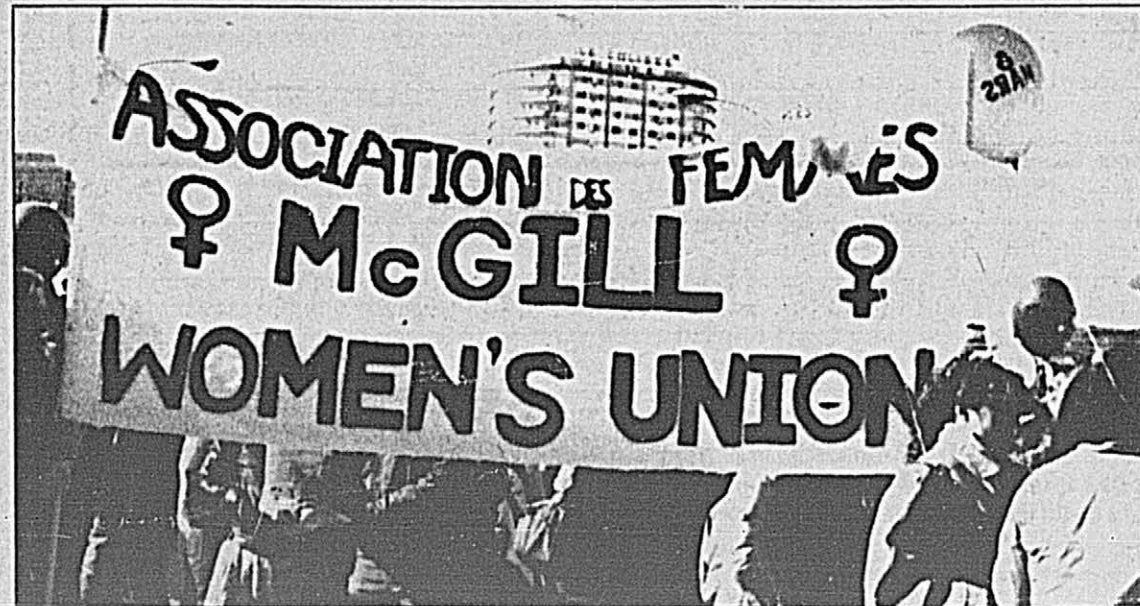
growing old.

After intermission, Julie Bruck, graduate of Concordia and presently teacher of exercise and dance, read her poetry. "Ribcage" was rooted in experience instructing old people in movement. Asked about themes in her poetry, Bruck replied, "I begin with particular experiences and from there work toward Universals."

A band called the Transistors added lively, clever, rhythmic song to the evening. The quartet of Kathy Kennedy, Charmaine LeBlanc, Marilou and Robert Esquerra combined vocals, electric bass, guitar, bongo drum and inventive percussion (including the lid of a wok). The group

captivated the audience with informal banter and songs such as "Microwave Love" or "Darkness": "I wish I never woke up this morning; life was easy when it was boring." Kennedy mentioned the group will be performing at the Yellow Door in April.

Contact Improvisation Dance by Elaine Dailey of the Concordia Modern Dance Department and Suzanne Deschamps concluded the programme. The dance involved a mixture of playful and combative interactions between the dancers. Thoroughly enjoyed by all, it provided a light, colourful finale for the beginning of International Women's Week.



Events this week

CONCORDIA

Wednesday - Women and Violence

1:15 films, Hall Building Room 435

Thursday - Women and Health

1:30 film, H-937

3:00 speaker from Boston Women's Health Collective, H-937

Friday - Women and Peace

1:00 workshop: "Non-Violence and Civil Disobedience", H-651

8:00 film: "A Message From Nicaraguan Women", H-110

10:00 party at Reggie's

GOLEM COFFEEHOUSE

Second annual Festival

of Women Songwriters

Isabel Bellina, Chanterelle,

Linda Morrison and Nancy Ward

9 pm, March 12, 3460 Stanley

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								Q	NO. CARD	EXTRA MR.	EXTRA MRS.	OTHER		
									0	1	4	11X		

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Mr. ☐ Miss ☐	First Name	Middle Initial	Last Name	Date of birth	Social Insurance No.
Mrs. ☐ Ms. ☐				D M Y	
Permanent Address: Number and Street				Apt. No.	How Long?
City/Town					No. of Dependents (excluding spouse)
Province				Postal Code	Name of Spouse (if applicable)
Previous Address (if less than 2 years at present address)					Card for Spouse?
					☐ yes ☐ no
Temporary Address					(If yes have spouse sign below)

University presently attending	What year enrolled in	Address to send card to before April 15, 1983
		☐ Permanent ☐ Temporary

Tell us about your credit experience

Bank	Branch Address	Account No.	☐ Savings ☐ Loan
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Other Charge Accounts	Account Number	Other Charge Accounts	Account Number
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Examples of Minimum Payment Schedule:

If monthly balance is:
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Minimum payment will be:
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Examples of Credit Service Charge Calculations:

If previous monthly balance is:
\$50 \$100 \$200 \$500 \$1000

Credit service charges will be:
\$1.20 \$2.40 \$4.80 \$14.40 \$24.00

Third World Women at McGill

by Claire Lanctôt

The Third World Woman, Yesim Ternar, graduate student in Anthropology, shudders at the cliché and indignantly exclaims it reflects a "very bourgeois tendency — a categorisation of women as strangers in the Western world." The creation and maintenance of such a "category of exotica is one of the worst forms of exploitation" through which women become "objects to be studied and to be talked about." She sees the use of such stereotypical frames of analysis as a real danger.

The Third World is vast. By political and economic criteria, it comprises all of the states of Latin America, the Caribbean, Africa, Asia, including Yugoslavia, excluding South Africa, Australia, New Zealand, the Soviet Union and China.

Of the 2,575 Visa students at McGill, approximately 40 per cent are from third world nations. Of these, approximately 25 per cent are women.

Kim Bartlett, a student doing graduate work on the financial aspects of foreign students at McGill (differential fees et al), agrees with Ternar's view of the problem of stereotypes. According to Bartlett, the problems confronted by foreign women students may be divided into three broad categories: academic, financial and social.

Yet the degree to which these truly are problems will vary from woman to woman depending on an almost infinite number of variables — social background (religion, family and ethnic ties, social class), age, level of study (undergraduate or postgraduate), amount of time spent at McGill, previous experience abroad — the list goes on. Each woman's situation and response to it will be created through a mixture of these external variables with internal psychological variables, making each case unique.

Diane, a woman from a small town in Kenya, speaks positively of her two-year Education program at McGill. She left her husband and four children in Kenya to perfect her teaching skills. As her stay draws to a close, Diane is increasingly eager to return home.

She tells of the loneliness and the homesickness. Although she spoke English when she arrived, adjustment to the North American classroom (with its multiple-choice examinations, 4-point credit system and greater tolerance of classroom banter) was quite difficult.

The cost of living was high, and how and where to find the basics without getting "ripped off" was a serious problem. Although shocked by the weakness of family ties in what she saw of Montréal's North American culture, she explains how many of the different cultural and behavioural patterns here have made her appreciate her Kenyan traditions and culture.

Diane believes she was lucky to find support within the contingent of Kenyan students at McGill. However, of the 101 students enrolled in the Faculty of Education's Kenyan teacher-training program, only ten are women (only two women participated in the program when it began in the Fall of '81). Two other main sources of support for Diane were some professors in Education and the Newman Catholic community.

Unlike Diane, who is soon to return to Kenya, 21-year old Nada has left her native Lebanon with no intention of returning. A nationalist Christian Armenian, she says she is against the way many Armenians think and has been labeled a "radical." Breaking with the traditional values of her family in many ways, she has had to "be very brave" in order to make the decisions she has made.

Also unlike Diane, who spoke English when she arrived at McGill, Nada came to Montréal knowing no English. After five years of schooling in English, her English is very good, but she still is shy about speaking in class. The cause of this, she believes, is not only the language barrier. Rather, it is also the educational upbringing she received in Lebanon where she did not feel free to express her ideas.

Nada says the women's role in society is a topic often discussed among students of the Armenian Students' Association. However, support in the Armenian community of Montréal is lacking. She left Lebanon to "escape certain archaic ways of thinking," only to find many of the same constraints placed upon her here.

Inés is very different from either Diane or Nada. The 19-year old undergraduate from Peru had traveled extensively throughout Latin America and Europe before coming to McGill. She studied in the United States for two years and has been at McGill since September, 1981. Inés visits Peru every year, and intends to return for good when she finishes graduate school.

Inés says she faced no problems of adjustment (no more than the typical Canadian student at McGill would face). She knows when she returns to Peru she will

have changed because of her many experiences abroad. These, combined with her Peruvian background, will be important assets to her future contribution to her country's development. This notion of "social conscience" is similar to what Diane says motivates her to return to Kenya.

Another woman, Carmen from Venezuela, is also intent upon returning home. She emphasises the problems she faced in adjusting to McGill and Montréal. Married, mother of two children, she came with her family. The University of Zulia is sponsoring her graduate studies here.

Carmen's classroom knowledge of English proved insufficient for "Social Science classes of Methodology" at the graduate level. The language problem paralysed her. "You do what you can, not what you want," she says.

The emotional and psychological effects were devastating. "You're an established professional, you come here, you try to move among professionals, a feeling of failure overwhelms you, you start to wonder... 'Maybe I'm stupid, maybe...'" she sighs. To her own problems of cultural shock and adjustment were added the adjustment problems of the family: "The Latin American family is traditionally dependent upon the mother."

Carmen is very critical of McGill's lack of a support system for foreign students. She says she would not have overcome the many barriers of language, culture shock and loneliness had it not been for two graduate students who reached out to her. There is no specific service providing psychological and academic "moral support" for foreign students in general, or foreign women in particular.

Dr. Margaret Gillett, from the Faculty of Education, cited the Dean of Students, the Women's Union, the Yellow Door and Newman Centre as potential elements of a McGill support network. But despite the honest efforts of such individuals or campus organisations, Carmen's criticism is valid.

Concordia University, under the guidance of its International Student Adviser, Elizabeth Morey, just published a study based on interviews with international students, faculty and staff. Funded by the Vice-Rector of Academic, the study, along with its most recent recommendations, has been submitted to the Concordia Council on Student Life.

In contrast, McGill seems to be making fewer efforts to offer professional guidance to its foreign students, including women. McGill's Foreign Student Adviser's Office does not exist independently of the Student Aid Office. Furthermore, last year, an Ad Hoc Graduate Committee on Foreign Student Fees was formed. This year, the committee has been dissolved and absorbed by the more general Committee on Graduate Fees.

A student effort to fill the void can be seen in this year's re-emergence of the International Students' Association after a year of inactivity. Yet the consensus of the women interviewed was that McGill lacks a broad infrastructure of support. Administrative efforts are needed to offer academic and social advising in addition to financial aid.

Women foreign students coming to McGill often face a double dilemma. They must cope with a new environment and with the obstacles confronting all female students. McGill's services provide little help for either.

The names in this story have been changed at the request of those interviewed.

No dressing on my salary



by Suzy Goldenberg

Most of the names in this article are assumed. The stories are reported as told.

Climb up a single-passage stairway, enveloped in a miasma of sickly-sweet cologne. Worn carpeted steps throb underfoot from a pulsating top-40 song. Stop to tip the bouncer at the entrance and walk into a dusky crowded room, lit by flashes of purple and red.

The sound system churns out another standard pop song — after only two nights that song will always remind me of strip-joints. And Jessica, Gloria or Tanya trots up to the round center stage and begins to peel off her g-string and top.

Dancers at private tables face the stage and strip in time with Jessica. Jessica writhes and the other dancers add an extra twist to their acts. A steady procession of near-naked bodies winds through the room, pushing steeply-priced alcohol to rich, working-class, business, young, old and out-of-town men.

I'm the only female client in the club.

The strippers mingle in the dark, beer tray in one hand, wooden dance platform in the other. A table-side strip costs \$5, beer is a little bit less. The dancers earn a base salary of \$3.26 an hour. In a better downtown club, the strippers take home up to \$800 a week — if they're good at chatting up the customers.

Joannique has been working downtown for three years. Like all the other women, she's doing it for the money. There's no hesitancy as she explains:



"A good salary. You can afford a little more than someone else, because the money always comes in. It depends on the girl — if you want to get more money, you can make more money."

After all, says one stripper, "We can't all be well-educated and have good jobs."

Karen works in a somewhat shabby club. Although she's worked as a bartender, she had trouble finding a job in Montréal — partly because she only speaks English. On her third night at work, she's very apologetic about what she's doing.

"I would never take off my clothes for this much money, if I didn't have to," she insists.

But Karen's husband has been laid off and they have a small child to support. She has a visible caesarian section scar on her belly.

More and more women are looking for stripping jobs when they're out of work, says Peter Belmont. Belmont owns Peter Apollo agency, which books new and experienced dancers to clubs around the city. He says women can start work the evening following their appointment.

Belmont interviews mothers, students and women who are tired of getting beaten at home for jobs. He claims to have placed at least five McGill students last summer, although he admits this is unusual.

According to Belmont, there are "no qualifications for the job. Anybody except a vulgarly ugly person — I mean, deformed — can work."

"And with all the unemployment now," he adds, "everyone needs the money."

Most of the women at the club are hustling to make money on this night. Mondays are usually slow. Yet they are stuffing hoards of cash down halter tops and bikini bottoms. One dancer wears a wad of bills in her garter belt.

Louise, who's originally from Toronto, talks about the rivalry when the club's 30 strippers are all eager to bring home as much as they can.

"There's a lot of jealousy. It's like Peyton Place. A lot of girls can't handle the competition. On top of stripping, you're expected to waitress. A lot of girls aren't used to that. It's a lot of pressure. Sure, there's factions and cliques," she says.

Most of the men in the club miss the real action that goes on, says Louise.

"This is a fantasy world. It's dark inside. The girls all look nice and they're easy to talk to. The majority of men are half-drunk anyway."

Sandra, who works at a smaller club downtown, echoes her statement: "At night time they're young, in the day time they're old."

She was talking about the strippers rather than the clientele. Yet the men seem to shrink as they walk into the club: once inside the women are in control.

Sandra says all the men are "jerks." A dancer hurrying past the bar yells men are "scum and square-heads." One Saturday before going on stage, a stripper mutters to her friend that "if you ask me now what I'd say to them (the customers), I'd tell them all to eat shit."

The discreet signs at each table advertise the price of a dance and forbid the men to touch the strippers: so the dancers don't usually fear customers.

In some situations, the dancers take on a maternal role. Many men are anxious just to talk to someone, says Louise: "They come in here to tell me about their wives."

Belinda, who works at a St. Catherine street bar, says at worst the customers are "annoying, little irritations." The strippers resent clients who hope the women are all prostitutes. Dancers rarely are.

Belinda says, "The majority of people think the majority of strippers are prostitutes. But if they're earning hundreds of dollars a night, most girls will say no."

In fact, the agencies that find women jobs in the strip clubs screen all applicants closely. Apollo agency will "not take anyone who's known to be dealing (drugs) or anyone with a record of prostitution," says Belmont. He photocopies all identification papers to check them against police records.

Despite the agencies' screening and the clubs' strict management, drugs are still easy to find.

Karen points out several women in her club "who go

into the can for a sniff every time they go on stage." Sandra, who dances at another smaller club admits there is heavy drug use among strippers — mostly cocaine. Even Melanie who has only danced for a week and a half is surprised at the availability of drugs.

"It's like being a kid at a candy store with a pocketful of change," says Louise. "There's a lot of stuff around and you've got the money to get almost everything you want."

"A dancer always has good credit," she adds.

Yet few are able to manage their finances well. The majority of women interviewed spend their salaries as soon as they're paid.

"I'm always shopping; always buying clothes and other things," says Sandra.

"Some smoke up, some drink, others have boyfriends. Hardly anyone saves," according to one dancer.

Louise offers her explanation: "You earn a lot, but at this job you can't help it — you blow your money as fast as you can make it. It's the fast lane."

Still most women begin dancing to earn a lot of



money quickly and build up a stake. None plan to dance for more than a few years. The newer dancers hope to save enough money to leave stripping quickly. They intend to take an English course in a year or two.

Others hope to save money for a house, or life-time security. Most are aware they can't dance past age 25 or — if they're lucky — 30.

Dancers complain that their relationships shift as quickly as their cash flow. While most dancers are understandably cagey about their personal lives, a few point out many "other dancers" are bisexual or lesbian.

Louise denies having any trouble in her relationships. "I just don't go out with men," she says.

Rapport with other women may be strained as well. Louise reports that the few women who enter the clubs "try to give you a complex. They look down on you; try to degrade you."

"The wives are always the worst customers," confirms Belinda.

She and other dancers automatically assume any woman who is willing to talk to them is looking for work. Dancers at all the clubs I went to asked repeatedly if I was looking for a job. The downtown clubs carry a good reputation in the trade so dancers are used to walk-in employment applications.

Most of the strippers in these "more desirable" clubs congregate on Crescent street after work.

At 3:30 am the posh-looking restaurant is humming. The better tables at the back of the club are reserved for regular clients. A rowdy group of business types pass a rolled-up dollar bill around the table. Every one takes a snort. One burly man even yells at the waitress to bring him some cocaine for his party.

In the women's washroom, a couple lock themselves in a cubicle to shoot up. Outside, strippers rush around to friends and connections, looking for their drug sources. Some still haven't scrubbed off their make-up. No one stays long.

And in the corridors and between tables strippers pass scrunched-up bills from their night's take to boyfriends and drug dealers.

Exploding the porn mythology

"Did you ever come across something you could call 'constructive eroticism'?"



by Mary O'Neill

Many National Film Board productions slip unnoticed onto television and film screens. Often the only echo we hear is the grumbling of the unhappy taxpayer who would rather be saturated with American culture anyway.

Not a Love Story, a film about pornography, has broken this tradition. Released here in 1981, and across the border last June, it has raised eyebrows, objections and blood pressures.

The film forces its viewers to take a stand on the issue of pornography by exposing them to snippets of the worst of it. Because of this, some have accused the film-makers of merely giving audiences a taste of guiltless voyeurism.

Whatever their motives may be, people have been drawn to **Not a Love Story**, and they have been affected. Pornography as an issue is now more controversial than it has ever been. Demonstrations are bigger; women are angrier.

Bonnie Sherr Klein is the director of **Not a Love Story**. I spoke with her last week in her Montréal home:

Daily: I understand that most of **Not a Love Story** was filmed in the U.S.

Klein: The live porn that you see in the film was filmed in the U.S. That's because where it exists in Canada it's not legal so I couldn't film it. All the loops, all the most horrific stuff — the torture, the Third World clips, the child clips — all of that I found in Canada. It's all illegal, but it's all here. I did not have to go beyond Montréal even.

Daily: How did you actually get permission to bring cameras and the crew into these live

shows?

Klein: Oh, a lot of talking. To some extent they didn't take me too seriously because I was a woman. We came on to some extent — I mean it was a 16mm film crew — as a bit scruffy. We kind of looked like a bunch of marginal... well, not exactly everybody's idea of a film crew.

Daily: You sure fooled them!

Klein: We fooled us! But there's also that aspect of there being a certain number of people within the porn industry who feel the need to justify themselves, and are anxious to have their say apart from their porn role — to have a chance to be seen as intelligent people.

We didn't include, and I think the film is skewed

because of it, women who are really strung out, the real victims of porn. I frankly didn't want to show something that is so bad, it seems hopeless.

Daily: On an individual level, women often express the opinion that although they oppose pornography, they feel that censorship is just not the answer — that it's an evil in itself. Yet on the level of women's organizations, the issue is largely overlooked. Why?

Klein: Early on, when we were first exposing the problem of pornography and dealing with our own feelings towards it, when people waved the issue of censorship it seemed like they were short-circuiting that. I mean the question would come from men always. What they were doing was saying, "Don't even say what you're feeling about pornography because the danger is that you will be interpreted as allies of the right-wing who are terribly pro-censorship at this point, and any political dissidents will suffer the effects." You know, in other words this argument about watching who your bed-fellows are.

Now what you have is a conflict of two cherished values — you have the value of freedom of choice, and you have the value of your right as a citizen to a certain amount of physical freedom — a freedom from danger.

The point that women are at in this discussion, is asking which is the greater value.

What is pornography is pretty clear. It is stuff that is not being put out for any other than commercial reasons. It's not people expressing a political point of view, which is what freedom of speech is originally about and it's not people expressing their own eroticism.

Daily: In the course of the research for the film, did you ever come across anything that you would call "constructive eroticism", being sold as part of the industry?

Klein: No.

Daily: Nothing?

Klein: No. You have clinical kinds of sexual material that are put out for sex therapy, though they use porn as well, which most of us found totally unerotic.

Eroticism is very elusive. It may be that as soon as something becomes commercial, it violates the quality of eroticism. But maybe not, maybe it is possible. There was some lesbian eroticism. But if we had used that we would have been making a statement that heterosexual eroticism was impossible by definition.

But certainly a lot of people feel that in a pornographic or sexist culture, eroticism is very difficult to create or to find.

I think it's important to be very clear that what we are talking about is not sexuality. It is not sex that any of the feminist groups opposed to pornography are against. But we're saying that it is possible to make distinctions and the distinctions are pretty clear to us.

Daily: How do you feel about the fact that your own film was not shown in Ontario because of the censorship board there?

Klein: Well, that's a prime example of a definition of pornography that is sexual. It wasn't shown because there's penetration and fellatio, which are sexual acts — not because of the violence (portrayed). (It wasn't censored) according to the definition of pornography which I'm using — that it is a verbal or pictorial depiction of sex in which one or more of the participants is degraded or violated.

Daily: Would you say that the question of censorship is sometimes brought up to make the anti-pornography people look like the "new puritans"?

Klein: I originally thought of it as some kind of diversionary tactic on the part of some people who didn't want to face the issue, particularly since it came from liberal men.

But I wouldn't say censorship is a red herring. In fact when you're talking about non-censorship forms of regula-

defined by the community. I'm sure you've heard of "Custer's Revenge," the video game which portrays the rape of squaws bound to poles. Isn't something like this hard to prove obscene, since it is not explicit?

Klein: Exactly. The only reason we succeeded in keeping that out of Canada, I'm convinced, is because it dealt with an Indian woman. I mean if it were just sexist on its own...

There are lots of games and things that are a lot more violent and a lot more sexist, but somehow once it's a step removed, and it's like — "Oh, it's about native women!" — well, then we all agree, don't we?

So that's what I'm saying about this double standard. We will protect minorities per se. But we're not even a minority, are we? We're a majority even. But we're a minority when they want us to be!

Daily: Some say the only reason why the anti-porn movement has gotten so much media coverage, is that it's a colorful, spicy topic, with a dash of sex in it. And yet it's really a pretty safe issue because women, while we can scream and yell about it, really won't make much of a dent where it counts — and that's in the industry itself. What do you say to these allegations?

Klein: I tend not to think of it as a peripheral issue. There's a point of view, I know, even among women that says we should be dealing with economic issues, and issues that affect poor women, rather than this which is just about images. But I think, and maybe this is because I work with images, that it's very much a gut issue.

Part of men's, at least some men's, strong response of anger about the fact that women have raised this issue, has to do with the fact that it's so tied up with their sexuality.

Daily: Do you think men have more

What is pornography is pretty clear. It is stuff that is not being put out for any other than commercial reasons. It's not people expressing a political point of view, which is what freedom of speech is originally about and it's not people expressing their own eroticism.

tion, you have to point out that we already have all kinds of censorship. You can't produce and disseminate material that is abusive on the grounds of race and creed. Broadcasters are not allowed to broadcast anything that is abusive on those grounds. So for example, we're looking at changing the Broadcasting Act and adding gender.

Yes, the enemies of this movement can say — that's "censorship", whereas they don't apply the word to protection of other minorities.

Daily: Looking through the criminal code, you find that censorship is applied mainly on the basis of obscenity, as

to learn than women on this issue?

Klein: Depends how you look at it. Obviously men consume porn and if you'd like that not to happen, they have to somehow understand that it's not in their interest — that ultimately their sexual arousal is not linked, once they understand what's happening.

Men have reported to me that they are no longer turned-on by material that they were previously turned-on by. And hopefully they'll get turned on again by real women. There's a really a lot of truth, I think in this idea that they are turning to porn out of fear, or as a reaction to real women.

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Criminal code lax on porn

by Isabel Schurman

The word pornography cannot be found in the Criminal Code of Canada. The omission is indicative of what women's groups, and the Front commun contre la pornographie consider to be a glaring gap in Canadian legislation.

The Front commun, which began in 1981, represents more than a dozen Québec organisations including the mammoth Fédération des femmes du Québec, A.F.A.S., the Colloque

masculin contre le sexisme and le Regroupement des femmes contre la pornographie.

Lately the group has been participating in intensive lobbying to promote changes in federal and provincial legislation pertaining to the production, possession and distribution of pornography. Although the lobbying sparks debate in newspapers, it brings few results in law books. Organisers are not optimistic about whether legislative changes will be proposed by federal or provincial governments.

Presently there are two avenues available to restrict the distribution of pornography in Canada. At the provincial level, films are evaluated and categorised by employees of the Bureau de surveillance. Films judged "obscene" are refused distribution.

At the federal level, provisions of the Criminal Code enable the Attorney General to prosecute persons, under what are known as the "Offences Tending to Corrupt Morals", for creating or distributing "obscene" material. Material is deemed "obscene" under the Criminal Code when the dominant characteristic is the "undue exploitation of sex and any one of the following subjects, namely crime, horror,

cruely and violence..."

Once material is deemed "obscene" it may be seized and disposed of by the court and the owner or distributor may be prosecuted.

The major problem with these provisions, as perceived by women's groups and anti-pornography lobbyists, is they

"obscene".

Courts have decided "obscenity" is determined by a comparative analysis of the material involved and community standards. For the purposes of prosecutions under these sections, community standards are those of the whole country and not of isolated regions. Attempts



are imprecise and therefore rarely used. A complaint must be received by the Attorney General who will only proceed if s/he can prove the elements of the offence — for example, the person charged was, in fact, distributing or creating the material, and the material is

ting to define "obscene" complicated pornography cases in courts for years.

The Front commun contre la pornographie and other groups fighting for tighter restrictions on creation and distribution of pornographic material in Canada,

please turn to page 9

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tributed to the success of the
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Abortion laws unrealistic

by Kirsty Clarke

Abortion laws in Canada have always been strict.

The Criminal Code of Canada states that anyone involved with an abortion in any way is liable to a jail sentence extending from two years to life.

After pressure from the feminist movement, a federal bill was introduced in 1969 to allow abortions for women whose health was endangered by pregnancy. The decision rests with a "therapeutic abortion committee" of three doctors.

In theory this bill was a progressive reform, but in practice it has had limited success.

Health criteria varies from province to province, and even among hospitals. Abortions are readily available to women in some areas, and almost impossible to get in others.

Montréal doctor Henry Morgenthaler was twice acquitted by a Québec jury when tried for performing abortions, on the grounds that omitting the procedure would have negative effects for the patient. The Québec

government eventually dropped all charges.

In Montreal, abortion referral services and clinics will arrange "legal and confidential" abortions for anyone who can pay for them.

Currently, any abortion performed before twelve weeks of pregnancy costs \$195 in Montréal. After that time costs increase every two weeks to a maximum of \$700 at twenty weeks.

Dilation and Evacuation (D&E) is the method used most often up to twelve weeks of pregnancy. The cervix is dilated, then a suction tube is inserted in the uterus. A curette (a sharp spoonlike instrument) may also be used to remove any placental tissue remaining.

For advanced pregnancies, the uterus is injected with saline to induce contractions in the uterus and expell the fetus. This method involves increased risk to the mother, and takes longer to perform.

At twenty weeks the fetus is legally and medically considered viable, and abortions are not performed. The procedure is covered by health insurance only if performed in a hospital.

The waiting lists for clinics are short, operations are usually arranged within an hour of the patients decision.

Counselling is available for those who want it. Anti-abortion groups like Pro-Life and Birthright are located in most major cities. Both encourage women to study the scientific evidence on fetal development, consider the moral implications of abortion and alternatives to it. These organizations would like to see the laws strengthened and enforced.

As it stands now, abortion laws in Canada are useless from both the Pro-Life and the pro-choice point of view. It's definitely time for a realistic reassessment of Canadian abortion laws.



...pornography laws

continued from page 8

are supporting two major shifts in legislative focus.

Provincially, these groups have been lobbying before the commission, hearing public responses to Bill 129 — the proposed legislation which purports to change the structure of Québec cinéma and the Bureau de surveillance. Under Bill 129, a new body, the Régie de Cinéma, would replace the Bureau and the theme of the new Régie, although not stated in so many words in the legislation, would be to exercise minimum censorship of films entering Québec.

According to Ginette Busque at the Front commun contre la pornographie, one effect of the proposed law would be the admittance of 8 and 10 year olds to "14 years and over" movies. Brusque says the organisers of the Front commun were disappointed with the commissions' response to a brief which the Front submitted in early February. The disappointment stemmed from the group's realisation that government appears opposed to any form of censorship or curbing of freedom of expression in this area.

Freedom of expression, according to the Front commun, must

end where it infringes on the freedoms of others, such as a child's right to freedom from exploitation. Consequently, they support the showing of films such as "Not A Love Story" because the film embraces a strong message against exploitation through pornography. Changes in Bill 129, which the group would like to see, include the appointment of persons to screen and prohibit pornographic films which portray sexually violent, racist or sexist themes as desirable lifestyles.

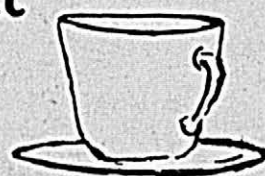
With regard to freedom of expression, anti-pornography groups encounter strong arguments from sectors of Canadian society which maintain freedom of expression, as defined in the Québec Charter of Rights and Freedoms of the Person and in the Canadian Charter of Rights and Freedoms, is absolute. These groups maintain any legislation infringement on freedom of expression opens the door for obliteration of this freedom by provincial and federal governments in the future.

Anyone wanting more information about the Front commun contre la pornographie should call Monique Matte at 933-2216 or Ginette Busque at 273-1858.

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A divided front: the troubled alliance between feminism and the gay liberation movement

by Margaret Fulford

"What works for gays may end up being really oppressive to women. Now gay men do not seem to be challenging their roles as men. They are reinforcing it with leather and the celebration of macho man." (A Canadian feminist)

"If feminist leadership simply begins to attack gay male sexuality, in a blind way, without actually looking at how that sexuality is put together, then that makes the work of gay leadership much harder." (A Canadian gay activist)

The alliance between the feminist movement and the gay liberation movement, difficult in the best of times, is now in serious trouble.

Gay liberation is important to feminism. Since the early 1970's, when American feminists coined the slogan "the personal is political", issues of sexuality have occupied a central place in feminist politics.

Feminists have criticised men's domination over women in sexual relations, and shown that women have traditionally been denied sexual pleasure. They have insisted women have the right to control their own reproduction, through contraception and abortion, and the right to choose their sexual orientation.

The rigid norms of "femininity," "masculinity" and heterosexuality, harm both women and gay men. Non-reproductive sex — whether pre-marital, extra-marital, lesbian or gay — is seen by many as a sin and a crime, a threat to the family and society.

Compulsory heterosexuality leads to discrimination against lesbians and bisexual women, and denies all women the freedom to develop their own sexuality.

But lesbian concerns have not always been priorities in feminist organisations. Chris Bearchell, who writes for the predominantly male Toronto gay newspaper *The Body Politic*, began in the women's movement: "Most of the women I was working with then were heterosexual, and although they weren't going to throw me out on my ear for coming out as a lesbian, they were not comfortable with it. It was at this time that I began to turn more toward gay liberation."

The gay liberation movement, which emerged after the 1969 Stonewall riots (the result of police raids on a Greenwich Village gay bar), borrowed ideas from the women's movement. Many believed the oppression of gays, like that of women, resulted from gender role stereotyping.

However, according to Toronto gay activist George Smith, "Feminist analysis has produced an ideological account which is separated from the masses of gay people — especially men." As the movement has developed, "gay men have attempted to move the boundary of what is masculine to include themselves. So they have become more masculine."

Lesbians working within the gay liberation movement have often found it male-dominated, neglectful of women's issues,

and even misogynist. When anti-gay activist Anita Bryant spoke in Toronto, women who protested alongside gay men found the men's anti-Bryant slogans were also anti-woman.

Many lesbians boycotted a demonstration held last fall by the Rassemblement des gais et lesbiennes à Montréal (RAGLAM). The demonstration was to promote solidarity between lesbians and gays, but it concentrated on such issues as public sex and gay baths, which don't concern women.

In recent years the split between feminists and gay activists has centred around issues of sexual practice. Gay men — and to a much lesser extent lesbians — have increasingly concentrated on defending their sexual practices from the police and right-wing organisations such as Renaissance International. Since all lesbian and gay sex is considered deviant, many believe the movement must defend all forms of consensual sex.

Meanwhile, feminists, since the mid-1970's, have concentrated on the relation between violence and sexual practice. Feminism opposes the use of power in sexual relations, one aspect of the oppression of women. But feminist criticism of child exploitation, sado-masochism and pornography has been perceived as a threat to gay sexuality.

Controversy surrounds the issue of pedophilia. *The Body Politic* published an article in 1978 called "Men Loving Boys Loving Men", which angered many readers, especially lesbian feminists who opposed accepting potentially exploitative sexual relations between adults and children.

A minority of lesbian feminists, including American activist Gayle Rubin, disagree with the feminist opposition to sado-masochism, arguing in defense of lesbians' right to any consensual sex.

Pornography is the central issue in the current debate between feminism and the gay liberation movement.

In 1980 the (American) National Organisation of Women declared itself against pornography, pederasty, public sex and sado-masochism. Some members opposed this, defending the rights of the individual, and arguing the Right uses these same issues in their attacks on lesbians and gay men.

The Canadian anti-pornography movement, aided by the NFB documentary "Not A Love Story", is growing fast. Although directed at porn used by

heterosexual men, the movement also threatens gay male pornography. And though some feminists reject censorship in favour of education which can change attitudes, others advocate a combination of the two.

Gays and lesbians have good reason to mistrust censorship, which has often been used against them. As one lesbian feminist says, censorship "could cut off our very sense of ourselves through our own media, our art, our culture, etc, before it has a chance to start."

The debate over pornography has not been friendly. Some gay activists have accused feminists of being opposed to sex. An American gay magazine recently ran a cover story featuring a picture of Victorian women, entitled "Feminists: The New Puritans."

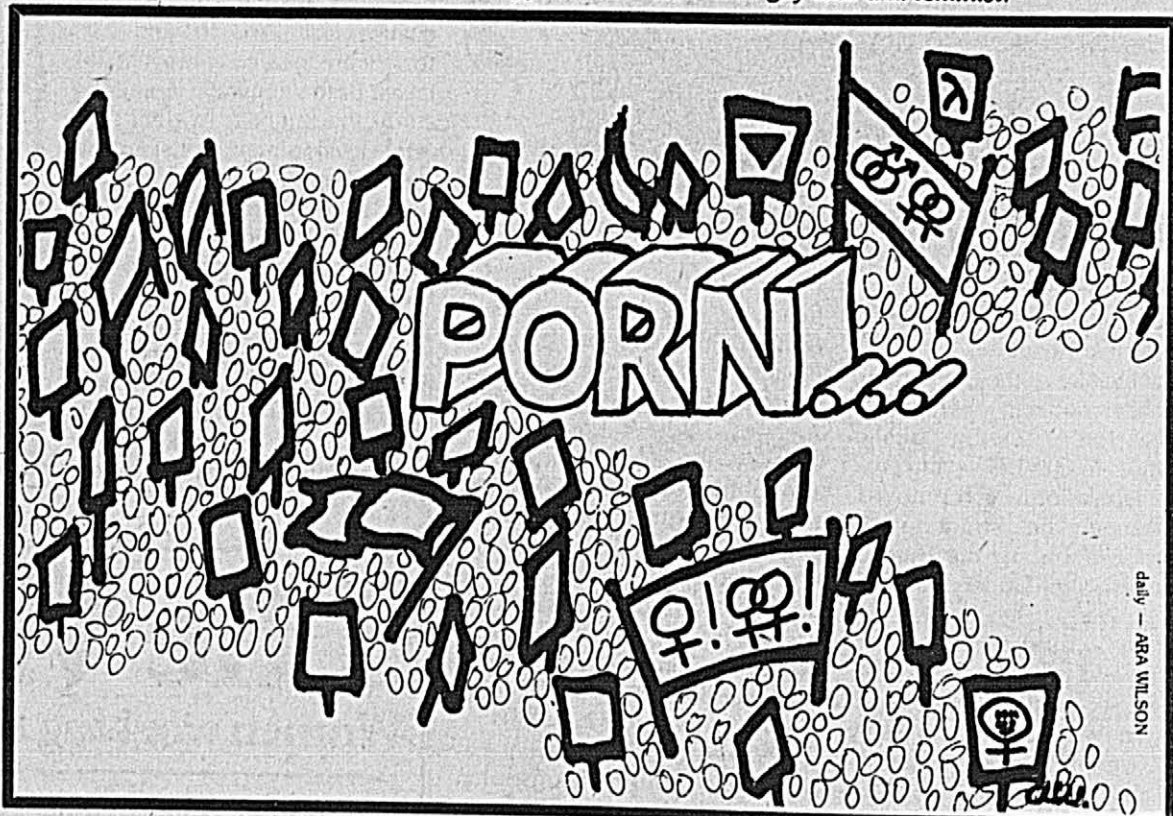
The Body Politic, in an editorial last month, condemned the *Wimmin's Fire Brigade*, the group which recently fire-bombed the Red Hot Video porn shop in Vancouver. Arguing that video porn shops give gay men access to pornography, the editorial scorned feminists for using "traditional" appeals for "the

police and the danger of assault in the streets.

Feminists and gay liberationists must unite in defense of lesbian rights, and in opposition to compulsory heterosexuality. And they can form coalitions with other groups — ethnic minorities, for example — around issues which concern them all.

The feminist movement has much to learn about the concerns of gay men; it tends, for instance, to make incorrect generalisations about their sexual life. Feminists cannot support any pornography which encourages violence, exploitation or objectification, whether of women, children or men, nor can they abandon their fight against pornography simply because some right-wing groups oppose it as well.

Yet they should be more explicit about the uses to which censorship should and should not be put, and the dangers it presents to gay and lesbian culture; and adamantly express their opposition to those anti-porn groups which are also anti-gay and anti-feminist.



protection of women and children". According to *The Body Politic*, "Anti-porn feminists would do well to take a close look at their political friends: first, religious fundamentalists, and, now, the police."

The rift between the two movements does not eliminate all possibilities of joint action. According to George Smith, "It needs to be pointed out to gay men, 'look how much money is being spent on trapping gays in washrooms and how little is spent on rape and domestic violence.'"

However it is overly optimistic to expect most gay men to support issues which do not directly concern them. But some issues concern both groups. For instance, gays, lesbians and other women face discrimination at the hands of the

The difficulties in the alliance between feminists and gay activists stem not only from inevitable differences in priorities, but from a dangerous tendency to simplify the issues involved. The complex connection between sexism and heterosexism calls for a comprehensive understanding of oppression. Feminists ought to place greater emphasis on the effect that compulsory heterosexuality has on women, and continue to explore issues of power and sexuality.

The gay liberation movement, while it must continue to defend lesbian and gay sexuality as it exists today, should not stop there. It should strive along with feminism to create a sexuality of the future, free from the abuses of power inherent in our sexist society.

Erola angers women who stay home

by Greer Nicholson

Married women who don't work outside the home are a forgotten group when statisticians are adding up numbers. Fifty per cent of women are employed outside the home. That means fifty per cent of women work in the home. According to the media, they matter less than more visible, working women.

Judy Erola, the federal cabinet minister responsible for the status of women, recently aroused the ire of this usually less than militant group by suggesting that their husbands didn't need the tax exemption usually given to them. Erola suggested this group is a privileged minority of rich women.

Hundreds of housebound mothers with young children hastened to make their opinions of Erola public. They also stated their feelings about surviving on their husbands' inadequate salaries.

Inflation has hit women at home harder than most. Young children require a seemingly endless procession of consumer goods. Manufacturers have a captive audience for diapers and baby clothes. Prices for these items regularly skyrocket.

Anne Lacombe, a young mother of two, expresses the quandary: "My kids are very young. I don't really want to work right now. I don't disagree with what women's lib says, but I want to stay at home for a few more years. But my husband makes \$16,000 a year. We give up a lot for the kids and it just gets harder."

A family that has lived well on two salaries before children are born may find itself close to the poverty line after the birth of a



child. One paycheck is gone, but the expectations that both partners had in material terms are still present.

"I was really happy when I was working so it seemed like the bottom fell out of everything when I got pregnant," said Sally Jones (not her real name). "I started to hate my husband, just because he was still getting out and meeting people; the worst problem was isolation," Jones continued.

"We just didn't stop fighting, mostly because I wasn't used to being by myself much," Jones said. "Once I met a few people around my neighbourhood, things were easier."

Anyone who has stayed home with young children for any length of time can attest to the changes that isolation from social interaction can cause. One mother expressed a dilemma

hilariously: "After ten years, I went to a formal dinner party with my husband's boss and other colleagues of his. I felt elegant for the first time in years. I bought a new dress and had my hair done. I read Newsweek, Time and every daily newspaper I could find.

Everything was going well, until the main course was served. I realized my husband's boss was staring at me oddly, but I put it down to my wit or style or something. It was only when I started eating that I saw that I'd cut his steak into small bite-size

pieces, out of force of habit. Then I understood why he'd looked at me so oddly."

This acquisition of habits that stem from years of dealing with young children is not an uncommon experience. Many women say they have found themselves talking in baby-talk to grocery store clerks, mail deliverers and superintendents.

One of the biggest changes in these women's lifestyles in the last few years is their re-entry into education. About fifteen per cent of women over forty are taking some kind of higher education course.

This is a particularly exciting course of action for women who grew up in a more traditional time. They gave up their education when they got married. Suddenly, their children are finished their schooling and working. With responsibility gone, they can enjoy their education without guilt.

Often, children are pleased and surprised with the new interests their mothers acquire in the educational process. "Being in graduate school at the same time as your mother is a bit weird," said one woman. "It only gets difficult if you're in the same programme. I heard one woman say that competing with your mother is far more strange than competing with a brother or sister."

What role has the overwhelming criticism of Erola's comments played in attracting attention to

women at home? This is almost impossible to assess. There is no real homogeneity to the group. While some women are as well off as Erola implies, the majority range from low to middle income groups.

The only thing that ties these women together is that they are financially dependant on someone else.

Some women find it more liberating to stay at home. One expressed horror at the idea of working: "They call that a freedom? The freedom to wake up at seven in the morning and dash off to work? The freedom to be told what to do by a boss? No thanks. At least my children and I have a real bond, through spending time together, as well as through birth. I never felt that with people in an office when I was working. Sure, it's tough financially, but what isn't? I used to spend so much dressing for work and getting back and forth that I probably save some money by not working."

One conclusion from all this is clear. Erola should think twice before making unresearched statements. Erola succeeded only in making married women's anger visible. Perhaps this new media attention will help these women to become more vocal in the future. If society tells someone they are only a \$3600 deduction, they have a right to get angry. They're inclined to act on the powerful feelings that this anger produces.

Agents of the social status quo

by Karen Bastow

In 1975 there were no women on the Québec Federation of Labour (QFL) executive. According to Sylvie Fugère, the administration is now half women, half men and the executive has some women members. The Confédération des syndicats nationaux (CSN) convention this summer did not have a single woman on the executive — undoubtedly an embarrassment for a progressive organisation.

The success of unions in furthering equal rights for women is ambiguous. The strongest unions are for skilled workers, where female membership is negligible. Significantly, firms which have higher wages tend to have work forces made up of predominantly unionised males. For example, it is no coincidence that nurses are notoriously underpaid and are mostly women. In the segregation of the labour market into men and women workers, women typically occupy the less organised sectors.

This is due to the lower level of skills and their impermanent relationship with the work force. The problem is these characteristics tend to perpetuate themselves. Historically, women, like ethnic groups, have provided employers with a

source of cheap labour.

Organising "job ghettos" consisting mainly of women may increase benefits and bargaining strength but rarely changes the disparity between men and women's salaries.

One would expect, therefore, that opportunities for wage parity between men and women are greater where union membership is evenly distributed between them. Contracts now tend to include clauses which require equal pay for equal work and promotion on the basis of seniority.

Job segregation within unions allows the continuation of salary differences. The Canadian Communications union is proportionally represented by women at the shop steward level; however, where promotion is decided according to ability, leeway is left for discrimination. In the case of the Confédération des enseignants du Québec (CEQ), men make an average of \$31,000 a year while their female counterparts make \$28,000.

One possibility for equalising male and female wages is equal work equal pay clauses. Unfortunately, the sexual segregation of the job force makes this tool fruitless. It is only useful when men and women are employed

in the same jobs.

The union is essentially powerless to alter this wage differential without jeopardising the position of higher paid members. Any wage raise in the union will usually have to be paid by another group within the organisation. Since pay raises are granted on a percentage basis to all members, the only way for a union to combat inequality would be through an actual change in labour structure. However, a major restructuring is unlikely in a time of layoffs and little new hiring. In hard economic times, the interests of unions are individualistic, not egalitarian.

Child care facilities and paid maternity leave are two concrete attempts to reduce the burden borne by women in the labour force. Unions in Sweden have negotiated successfully for maternity clauses which apply equally to men and women. Nonetheless only 7 per cent of male workers take time off to raise children.

Unions today may raise their wages relative to non-unionised sectors, but essentially they are individualistic organisations. As an established institution of our society, they are unlikely to effect sex based discrimination in any far reaching manner.



Why we write

Once again we have our hands on the press. And we're using it to our own ends. This issue follows International Women's Day, a celebration 75 years old. It is a recognition of global sisterhood, and of the goals which still remain dear to us — and have not been met. This issue is our contribution to the fight for women's equality, the battle against the myths about women that have been haunting us for centuries — in the media, the courts, the schools — in all the institutions that work to distance us from our goals, that make the goals



The freedom of the press belongs to those who control the press.

necessary in the first place. The array of articles in this edition reflect the wide variety of perspectives women have.

Hostility is not our goal. We want to encourage awareness through education, by offering information about women and their unique situations all over the world. Legislation has improved our status to a certain extent, but there is still much work to be done. Discrimination, harassment, rape, wife battering — they're still major issues of concern; and more subtle expressions of sexist attitudes, particularly in regard to our interaction with the men in our lives, demand careful analysis and a continual struggle.

Awareness that there is a problem is the first step towards solving it. From there we must stimulate debate among women and men, and incorporate our awareness into our own lives, at all levels — political, intellectual, and personal. We must never stop examining and questioning our attitudes, ideas, words, and actions.

Battling the established order necessarily erodes men's privileges. It threatens their power, demands that they turn over what belongs to us: the power to control our bodies, our livelihoods, our future. It shatters the traditional female role, a role which still offers a certain security and comfort to some women. Complacency is convenient, and it is often less threatening (it is hardly attractive to recognise your own inferior status), but does little to affect positive change.

Although unable to speak on a personal level for men, we urge our male readers to take the suggestions we have made in this issue, and those of women you

know, into serious consideration, and to consider how they apply to your own lives.

We do not wish to be male, nor do we wish to make the same mistakes men have made in restricting their goals to stereotypical ideas of success. Changing our status implicitly requires radically altering the structure of our society. When we have overcome our oppression we will be living in a world of equal individuals, a world where we will all be free to laugh, cry, and love.

We don't claim to speak for half the world's population; we speak only for ourselves. But we speak to all the world of our understanding of our lives and struggles, and of those of our sisters everywhere. The articles on these pages encompass issues affecting all women — radical or conservative, lesbian or straight, mother or student.

The anger women feel is being channelled into action. This is the proof.

The Daily Feminist Collective

Women.
Confidantes, teachers, mothers, friends
Searching, learning, avoiding trends
So much to do, so much denied
But the spirit sprung, we won't hide
We'll do it for us
We'll move forward en masse

Come, celebrate, sisters, today's our together day
With each other and laughter we'll have it our way!

— MEA

My Anger Is My Courage

Sometimes,
my anger overwhelms me.
Based in my stomach,
it floods my body,
often transforming itself
into an overpowering
rage,
fed by my very existence.

I touch her breast.
A sin.
He rapes me.
An accepted expression of power.

Society's (men's) values.
Not mine,
but part of my life.
And the lives of my sisters.
My anger turns to rage.

It rarely passes.
But sometimes,
When I am tired,
or disillusioned,
or overwhelmed by the fact
of the struggles and pain ahead,
my anger settles into
a well of sorrow.

And that is what frightens me most.

Paula Louise Stepniewicz





while I am worrying about things like mornings
and my breasts are heavy from missed menstruation
he asked me for a small kiss on his lips it's not such
an effort to make
like even fake it and I won't have to know it
just don't hurt me
like men muttering in raincoats
asking the clouds for bowls to relieve themselves
to save from drowning
the ugly nuns undress and catch what they hope to tear
and never know what makes them gag
what pulls at their sagging gowns
anyway I couldn't do it
so he planted his two curvy pink lips on my cheek
and I knew what made me bend in two
what is all this empty talk
and jumping up and down
I don't like kissing
I don't like touching your calloused finger tips
and why do you smile and rub against me as if it's
so natural
how long can I exist on sympathy
like a cardboard quilt or a tropical sundrink
I am your red for this winter landscape
and right now when I want to undo my hair
it makes me sick

Amy Schatz

Men should obviously examine and modify their attitudes towards women, but they must also strive to change the nature of their relationships with men. Competition, fear of exposure, and subsequent inability to be honest with one another are some of the more negative aspects of relationships among men, and they inevitably affect the way they interact with women. Sexist attitudes are not only present in the interactions between women and men; the extent to which sexism has been ingrained into our personalities is detrimental to all relationships.

Eventually the need arises for men to have a forum in which they can discuss their ideas and frustrations regarding their attitudes, relationships, and lives. Anti-sexist men's groups can provide a space for men to deal with these issues with other men who are honestly struggling against sexism. As well, men's groups can be used as a base from which interested men can do support work (coordinating day care facilities, etc.) for feminist organisations.

It is important that men involved in the feminist movement not dwell on their feelings of guilt. It is not practically useful for men to flog themselves because of their chromosomes, and does nothing for their emotional well-being. It is possible for men to reach each other on a new level of honesty and trust.

Part of our problem as women is having to be all things for men because they are so often very little for each other. And moving towards caring and mutually supportive relationships between men can and will be a rewarding process.

Both women and men have a part to play in the feminist movement. Women organise and lead the struggle to challenge and restructure sexist institutions, while some men provide essential support work. Simultaneously, all of us work to analyse and radically change the nature of our interactions with one another. As well, men fight sexism in an arena which is sometimes impossible for women to enter; by virtue of their being male they can reach men who refuse to recognise the necessity of challenging sexist attitudes.

Women obviously have more to gain from their own emancipation, but we will all benefit from a society where our lives are not only more bearable, but more joyous.

Catherine Kellogg
Paula Stepniewicz

On men in the movement

When speaking of the feminist movement, the inevitable question arises: "And what about men?"

It is a frustrating question. Once again, the ultimate concern is how our reactions to our oppression affect men. It is also frustrating because there is no easy answer.

Working towards a non-sexist society demands much more than merely challenging political and legal institutions. As women involved in the feminist movement, we work on two levels, the political and the personal. Politically, we think, write, speak, demonstrate, lobby and fire-bomb. At the same time we try to examine

every aspect of our personal lives, and subsequently strive to make our relationships equal, healthy and honest.

We are wary of allowing men equal involvement on the political level. We recognise the male phenomenon of dominating and directing discussions, decisions, and actions. Male involvement in the leadership and decision-making process of our feminist organisations would create internally the same problems we are trying to fight externally.

As well, our politics come from the heart, from personal experience. Just as white women can never truly understand what it means to be black and subjected to racism, men can only intellectually comprehend what it means to be a woman in a patriarchal society. Their understanding of our fears, frustrations, and anger extend only as far as their imagination is able.

We are not suggesting men have nothing to contribute to the feminist movement. On a political level, they can do support work, not involving themselves in initiating strategy within feminist organisations. On a personal level, they, like us, have more than a life's work cut out for them.

It is essential men familiarise themselves with feminist objectives in order to understand our dissatisfaction with our status, treatment and stereotyping, and to recognise how we perceive male attitudes and behaviour that perpetuate our situation. This does not mean men need to consume massive amounts of feminist theory in order to effectively question the nature of their relationships with other human beings. It does mean they should expose themselves to feminist ideas and evaluate their applicability to their own lives.

Picture perfect and \$800 poorer

by Melinda Wittstock

Every year, thousands of Canadian women flock to modelling schools with the dream of transforming themselves into the media's idea of the perfect woman. These women spend thousands of dollars in order to become the image of the tall, thin and beautiful woman they are bombarded with in fashion magazines and advertisements.

Many of these women hope to become successful models some day. They envision fame, wealth and glamour. In Canada, only a fraction of those women enrolled in modelling courses ever become successful full-time models.

Most modelling schools refuse to discuss a woman's "talent" with her until after she completes the course. The school tells her she has "possibilities," but she will have to take the course before they "know for sure." Modelling jobs are not promised; self-improvement is.

So, with high expectations, the woman doles out a thousand dollars, and waits to be transformed into the "face of the

eighties". She can't be successful, she is told, unless she works hard.

She must have great self-discipline. She has to transform herself into a thin, clear-skinned, fashionable woman with a beautiful smile. She also has to have a scintillating personality. She has to walk with poise and grace, have proper manners and be feminine. She has to project many different moods when behind the camera. Above all, she must be professional.

The three largest schools in Montréal are Barton Taylor, Audrey Morris & Associates Ltd. and Joan Sheskey Agency. They offer modelling classes,

as well as self-improvement and "charm" courses. These schools have different guidelines for acceptance and different methods of teaching the women enrolled in their programs.

Audrey Morris & Associates Ltd., an agency and modelling school, has the best reputation. For \$800, the modelling course teaches women about personal grooming, hair care, nutrition, skin care, wardrobe planning, posture, walking and makeup techniques. It offers classes in fashion photography makeup and runway modelling. Women also learn photography techniques and public speaking.

The course lasts three months and is composed of 27 classes. There are about 15 women to a class and the program is always full.

"Most of the women take the course to complement their present careers with the hope of maybe getting some work as a model. They don't expect miracles — we don't take a magic wand and zap, you're a model," explained Chantal McPherson, the Director of Audrey Morris' modelling school.

"Women want better jobs and self-improvement will help them to find that better job. Personal grooming is important for success. People judge you by how you look — it's sad, but that's the way it is. There is never a second chance for a good first impression," says McPherson.

Audrey Morris has no guidelines for acceptance to the school since "we are here to help everybody", she says. "We are open to all women for self-improvement and modelling. We can't refuse anyone, we are approved as a school under the Ministry of Education."

McPherson believes training is necessary for a modelling career:

"Without the proper training, there is no way a model will be prepared for the market. To be the best at what you do, no matter what it is, you need the education and the training."

Barton Taylor, the school advertising itself as "one of America's finest schools for women of all ages," teaches classes similar to those offered at Audrey Morris. The modelling course costs \$900 for a three month period of walking, makeup and photography lessons. For semi-private lessons, the fee is \$1,800.

At Barton Taylor, "the girls learn how to move, lose weight, apply

makeup, do their hair and dress. We also emphasise discipline, proper conduct and etiquette. We help them to be aesthetically correct," says Director Al Taylor.

According to Taylor, women taking the course are "all career-minded girls who want to change, advance or develop careers. They all say they want to model, but they really don't. They want, and need, self-improvement. They all realise the value of a modelling course and what it does for you."

"All successful women — those who make 50 grand a year (at any job) — have all taken a course like this. It's synonymous with success," adds Taylor.

Taylor feels a woman's looks are the most important factor in deciding how successful she will be in any field, not just modelling.

"You need a good balance of aesthetic

and academic training to be successful. A lot of women get their university degree but they can't find a job because they may be overweight or have bad skin. No one will hire them if they don't look good.

"Success is a combination of mind and body. Good appearance will always open the door for a girl. It's better to be beautiful and dumb than ugly and intelligent. Wait, I better not say that. Rather, if you want to be smart, you get further acting dumb," says Taylor.

McPherson disagrees with Taylor. "The most important quality a woman can have if she wants to be successful is great personality. She has to be bright and intelligent to succeed in anything — including modelling. Modelling not only demands beautiful people, but also smart, quick and flexible people," said McPherson.

Taylor insists "makeup and clothes are what get the women noticed. Men notice a woman who is well made-up. First men see what a nice girl she is, then they see what a nice brain she has. Every man who says he doesn't like makeup on a woman is lying."

Joan Sheskey, the owner of Joan Sheskey Agency feels "the most important quality needed to succeed is self-confidence and many people lack that," she says. "If you believe in yourself, you can accomplish anything — with hard work and effort, of course. Personality is also important — without it you get nowhere."

Joan Sheskey does not have a modelling or self-improvement school. However, she does teach modelling to those who have the potential to model. "We have about 30 interviews a day with people who want to model. At the most, only one a day is accepted, mostly none," she said.

Those accepted "are put into a photo-session right away with our photographer. We take about 100 shots in a variety of clothes."

"With the pictures we can tell if the woman is photogenic. We know and she knows if she can model or not before she invests six months of her life and \$800 to boot."

Sheskey feels modelling courses are a waste of time and money. "It takes six months and a thousand bucks before they see a photographer and even know if they can model. Many women, especially students, don't have the money to spend on a course."

"In order to get modelling jobs, you need to have photographs anyway. This way, you get into it immediately," adds Sheskey.

However, it costs from \$65 to \$125 for only one photo-session. The fee includes the photographer's time, film, contact sheets, a makeup artist and hairstylist. Many photo-sessions are needed to get good pictures. As well, the woman may not have the "talent" necessary to model.

As Taylor says, "We don't even discuss the girl's modelling possibilities until after she has taken the course. We don't promise anything — we can't promise them a job."

Sheskey says modelling schools in



Montréal "aren't helping anyone." She adds, "none of the modelling schools are modelling schools — they are self-improvement schools. Often there are too many people in the class for the women to learn how to model professionally."

"The courses give nothing to people unless they just want to meet people and make friends," says Sheskey.

Dith Harvey, a second year Management student at McGill, is a graduate of Audrey Morris. She decided to take the course last fall because she wanted to model.

"Last summer when I was looking for a job, I saw an ad for Joan Sheskey which said 'modelling — no experience necessary'. So I went in for an interview and she said I was perfect. The problem was that I didn't have enough money to be able to afford the pictures then. It gave me the confidence I needed, so I got two jobs that summer so I would be able to pay for it."

"By the end of the summer, I started asking around to see what was the best school and agency. I decided to go with the Audrey Morris course," explains Harvey.

She thinks the \$800 spent on the course was worthwhile: "It's all so expensive, but the initial investment is worth it if it means you can model."

Harvey is hoping to model when she graduates from McGill. "My management degree is something I have to fall back on, but I really want to model. I just hope I can be successful. My dream is to model in Europe."

The large demand for modelling schools is a result of the emphasis society places on women's appearance. Women are told by the media they won't be successful without investing large sums of money into their looks.

Modelling courses are not just monetary investments, they are investments into the way many people in society expect women to appear and behave. In succumbing to the ideals behind the courses, women lose the choice to decide for themselves what they want to wear and how they want to act. They dish out money to modelling schools in return for a plastic image.

Discrimination is secondary

Women in science

by Heather Penluk

PHONE CONVERSATION
FEB. 2, 1983, AS DAILY
REPORTER TRACKS DOWN
QUARRY:

Reporter: "Are there currently any women Physics professors at McGill? I would like to speak with one regarding a story I'm working on."

Physics Administrator: "There are no women physics professors at McGill."

Reporter: "Are there any women auxiliary professors?"

Physics Administrator: "No."

Reporter: "Have there ever been any women physics professors?"

Physics Administrator: "Well, there was Dr. McPherson but she died three years ago."

Reporter: "Are there any

involved in science? Dr. Sarah Gibbs, one of the three women professors in the McGill Biology department had a number of comments on the subject.

Gibbs was trained as a technician at Woods Hole, Massachusetts and in 1958 moved to Harvard where she did her graduate work.

Gibbs believes the work of women scientists is accepted just as quickly as the work of men. Yet women get less recognition for the work because they're usually working in a man's lab:

"Even if the woman's name goes first on the publication, the work is still regarded as coming from that man's lab."

Gibbs also says that until recently, women scientists were paid much less:

"Women also don't work in teams as well as men," says Gibbs.

Perhaps the greatest example of a woman who was not a team player is Rosalyn Franklin, who discovered the structure of DNA through X-ray crystallography. (There is some controversy as to whether Franklin was actually able to deduce the helical structure of DNA, but in any case, it was her data which eventually led to the deduction of a helix.)

Franklin refused to discuss her work even with her boss. Eventually Watson and Crick were able to sneak a peak at Franklin's data and went on to win the Nobel Prize.

Another important reason for women not making it to the top in science is that they take off time to have children and this can put them far behind in their careers.

Concerning discrimination of men towards women scientists, Gibbs believes she was a victim two years ago when she applied for a chair position at an Ontario University.

"Out of five men, I had been selected as the second choice, but when the man who had been the first choice resigned the position, I suddenly became third on the list so that there was still a man ahead of me."

Gibbs admits, however, that this was an isolated incident and that generally men are supportive and encouraging.

There are women at McGill who do feel they have been very fortunate in their scientific careers and have encountered little if any discrimination.

Dr. Patricia Kongshavn, a professor in the McGill Physiology Department states that, "Perhaps I have been particularly fortunate in that the individuals with whom I work have been very supportive in terms of my career advancement."

Kongshavn is currently doing research concerning mechanisms of host resistance to various types of infection and has made numerous contributions to medical science.

She says women are fortunate because they have the choice of having a family, taking on a career or both, whereas men are expected to have a career.

The reason for the lack of women on the top rungs of the science ladder does not lie in discrimination. Men are accepting and encouraging women in science.

Perhaps the answer lies closer to the fact that women themselves have chosen either not to take on the pressure of having a competitive career or wish to raise a family instead of becoming the top in their career.

But those who insist that vanquishing male dominance in the sciences is the sole answer to all the problems of women in the field are wrong. For women who have the capability and dedication to make it to the top, the opportunities are there.



daily — HEATHER PENLUK

women in the McGill Physics Department at all?"

Physics Administrator: "We have three women who are working towards their PhD's. Perhaps you'd like to speak to one of them. I believe Mihaela Sanielevici could provide you with some information."

Mihaela Sanielevici, Mickey, as she is called in the McGill Physics Department, is in the second year of her PhD program. Working in high energy physics, Mickey says she went into physics because, "I wanted to go into the exact sciences and math had no impact on reality."

"If you see a woman in the Physics Department, you usually think she's a secretary," she says.

Biology, in contrast to Physics, is becoming woman-dominated in terms of numbers. However, even in biology, most of the women are working in a technician capacity, under the direction of male professors.

Why are there not more women at the top of the science ladder despite the fact that women are becoming more in-

"I read an article in the Australia Nature Magazine a number of years ago that gave two different salaries, one for men and a lower one for women. While working at a University in Great Britain, I was paid only £1000 a year while the men got £1400. However in the 1970's I became much more militant for women. I thought I was underpaid six years ago and I got a raise."

As to why there are fewer women at the top of the science ladder, Gibbs says, "Women are beginning to get more power. We have a woman, Rose Johnson, who is chairperson of the biochemistry department."

"Women are generally not aggressive or competitive enough for big science. The effect of society conditioning is immense and women are taught that they should be nice and supportive so that they'll be able to get a husband."

"Martina Horner, president of Radcliffe and a top psychologist, believes that brilliant women want to fail because if they succeed a man won't want them."

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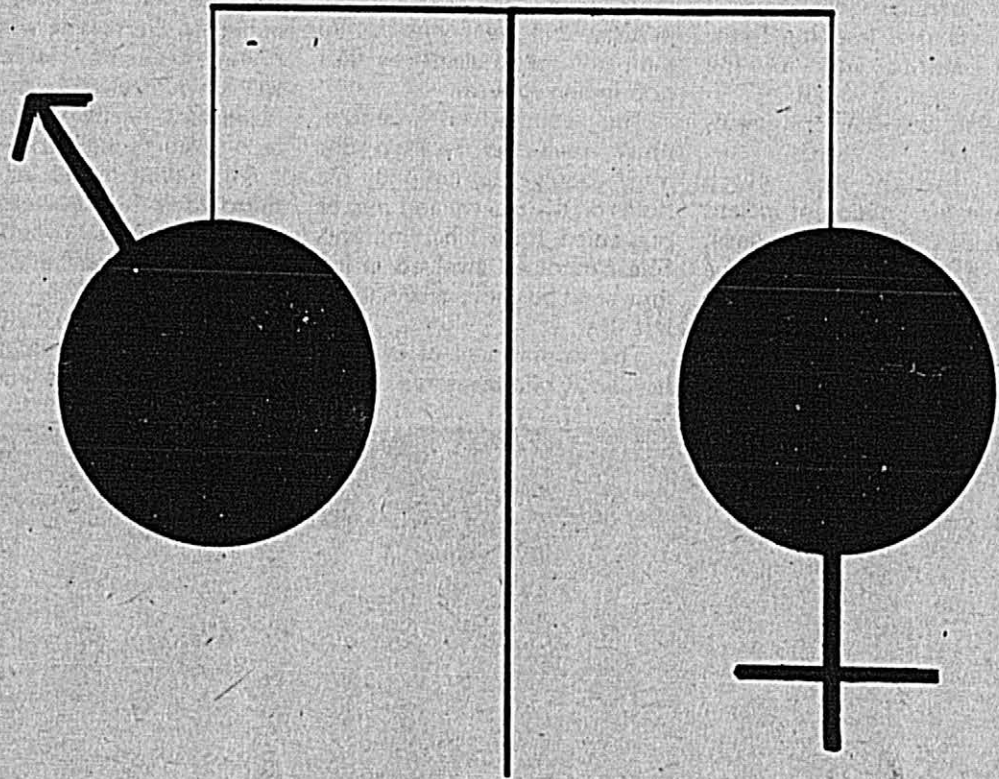


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Men's consciousness raising groups: the success and frustration of a small perspective on sexism



 In March, 1982, the McGill Men's Consciousness Raising group disbanded. For many of the men involved, it was their first experience in letting out their thoughts and feelings to a group of men about feminism, masculinity, sexuality and personal relationships, among other things. This article is based on some of what those men experienced as well as an analysis of the so-called "men's movement".

"Men of every class, race, sexual preference and political orientation treat women as inferiors." Whatever differences men may have, "our (men's) basic sexist orientation remains." (For *Men Against Sexism*, Jon Snodgrass, editor)

Men's groups aren't anything new. Governments, General Motors, the American Medical Association, the military and many other groups all glorify the power of masculinity in a man's world.

 With the re-emergence of the women's movement in the 60's, men were forced to reassess their traditional ideas about themselves and their roles within the social structure. They resolved their conflicts in one of two ways. Some men simply incorporated the advantages of women's more emotionally expressive personal interactions into their behavior, using them to strengthen their bonds with other men and reinforce their male power and privilege over women. Others accepted the difficult and painful choice of recognising their sexism oppressed women personally and socially, so beginning the long process of changing their behaviour to redress this injustice.

The motivating force behind the formation of a McGill men's group was to combat sexism through personal change and through social and political activism.

Many of us were there as a result of a growing awareness of the reasons for the

conflicts that had developed in our personal relationships with lovers and women friends, who had challenged our sexist behaviour. We had experienced the personal pain of trying to develop non-sexist relationships and we felt the need to share some of our reactions with others.

 Underpinning our experiences was a developing understanding of the political question of male power and privilege and its connection with the issues of reproductive rights, male violence, racism, imperialism and environmental exploitation.

But along with this was the realisation that men, too, are limited by the dominating way we have chosen to deal with the world. One member of the group articulated our confusion:

"A big problem for us was deciding whether we were a men's C.R. group or a women's movement support group. There was an undefined purpose: Would we be feminist activists or a group of men just sitting around talking about our feelings and isn't it difficult to be a man? This created a lot of tension."

Of course, it has to be recognised male socialisation is not geared to an oppression of men but is rather a preparation of the male for dominance over women. This translates into misogyny.

 Patriarchy has divided men and women into dominant and subordinate castes by polarising sexuality and personality into masculine and feminine attributes. One of the most dangerous and frightening aspects of this is the eroticisation of power and aggression along with a separation of men's sexuality from their emotions. Our basic mode of sexual interaction is a pro-

by Jeff Reusing

cess of objectification, fixation and conquest. Objectification of female attributes to deny women's humanity; fixation on those attributes (tits, pussy, cunt) as something separate from personhood; conquest to satisfy the fixation.

Men in the group expressed their thoughts about this and its effect on their lives in various ways:

"One of the most important things for me was an awareness that other men were feeling the same way as I did. We've been alienated from our own sexuality and damaged by society. Sexuality is molded by our culture, and the power imbalance of it is detrimental for both men and women."

"I think hatred of women is built into our consciences by our socialisation, particularly of our sexuality. Many feminists feel that rape is just an extreme behavioural expression of a general societal hatred of women. We're taught to objectify women as a kind of dehumanising process. We don't love women, only parts of their bodies. Once they are sub-human you can treat them the way pornography does — it's the same thing as with racism — there's no need to feel guilty about having power over people if you believe they're lesser than you are."

"Yes, and that's why all men are potential rapists — it's built into our psyches from day one. That's what is so difficult to deal with consciously. The more you develop your level of consciousness, the more layers of misogyny appear."

 Although sexuality was one of the most emotionally disturbing areas in which to confront this reality, men found that their sexist orientation affected every area of their lives.

The role of men in changing sexist society remains uncertain. Most of those in the group felt men's basic role should be in confronting other men:

"We should be confronting men, making them aware of how they profit from power."

"If we recognise the legitimacy of the women's movement, it will broaden the basis of progressive solidarity."

There was some conflict as to what men's role should be in joint action with women. Some men felt that:

"We should be supportive of feminists, but definitely should not take a leading role. Men always want to take what they perceive as the interesting things, to be in positions of power. Instead we should be working in the day care centres, serving the coffee, and recognizing the value of these tasks."

Others believed this was valid but did not go far enough:

"There are occasions on which, symbolically, it is very important for women to be the most visible. However, there should be enough trust between feminist men and women for them to work together without rigidly defining what either sex's role should be in advance."

 Focusing on the 'costs' of masculinity and the discovery that, yes, society limits us too must not lead to a myopia about the political implications of men and women's interaction. The men's group contributed greatly to the personal growth of those who participated in it. Unfortunately, it never developed a larger perspective and thus frustrated many of us. Personal growth may be an inevitable first stage in change, but it should not stop there. Men must go beyond their own reactions and feelings. The knowledge we have gained must also be used to transform our personal relationships and as the basis for decisions about the political action we will take to change sexist society.

Native women: the marriage penalty

by Dena Parker

1951: An Indian woman marrying a white man, loses her Treaty Indian status and all the privileges that go with it.

In 1983, this situation remains unchanged.

The Indian Act which regulates the position of Indians in Canada strips a native woman of her Indian status should she marry a non-Indian man. The controversial provision of the Act, clause 12(1)(b), penalizes Indian women for marrying non-

Indians; but Indian men can marry whom they please without penalty, and can confer full Indian rights and status on their non-Indian spouses.

The woman, on marriage, must leave her reserve. She must dissolve any property she holds on the reserve and may be prevented from inheriting any. She cannot be involved in further band business once she has left.

The woman cannot live with her family on the reserve, even if

she is ill, widowed or divorced. As well, her body may not be buried on the reserve with those of her forebears. Her children will be subjected to the same restrictions — they will not be recognized as Indians.

The extent of this injustice is mirrored in the bitterness Indian women express towards their tribal leaders and the Canadian government.

"We are subject to the punitive action of dictatorial chiefs, half-crazed with newly acquired

powers recently bestowed by a government concerned with their self-determinism," writes Mary Two Axe Early of the

Cagnawaga reserve near Montréal.

Two Axe Early married a non-Indian and has since been threatened with eviction from her ancestral home, a log cabin built by her great grandfather. She lives there with her daughter, son-in-law and grandsons.

By massing the support of an international community of women, Two Axe Early has avoided many of the penalties of non-Indian status. In her efforts to elicit legal, political and social recognition for Indian women she has insulated somewhat from the effects of existing legislation. At the least, she has deferred a few eviction warnings until the issue is brought before the Supreme Court of Canada.

Her state of living "today in that log cabin house, but not in peace" is the product of a murky combination of facts: over 10,000 women and children have been disbanded from the Indian community since 1955. As yet the legislation has not been revised.

The federal government bowed to male Indian leaders during the constitutional debate and neglected to improve the status of Indian women, despite sustained native women lobby pressure.

In February 1973, the Supreme Court of Canada faced opposition to the Indian Act on the grounds it discriminated on the basis of race and sex.

The court responded "that the Bill of Rights is not effective to render inoperative legislation such as 12(1)(b) of the Indian Act passed by the Parliament of Canada in discharge of its constitutional function under S.91(24) of the BNA Act, to specify how and by whom Crown lands reserved by Indians are to be used."

Apparently, the Bill of Rights did not extend to Indian women.

The situation is different in the United States. An American Indian woman may marry whom she pleases and retain her Indian status. Yet the Canadian Indian Act overrides basic human rights of freedom from discrimination on the basis of race and sex. This is a purely Canadian phenomenon which has remained unchanged — despite constitutional debate — for over 30 years.



daily — PETER KUITENBROWER

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The Pill: mystery means money

by Jeff Reusing
and Harriet Schleifer

The sexual revolution of the sixties was no liberating experience for us: we got the pill, blood clots, an increased chance of cancer and a prevailing attitude that now we were obligated to have sex on men's terms. The birth control pill and the IUD obliterated "our problem" and made us highly marketable objects for men's exploitation, with the last shred of male responsibility removed from the relationship. Holly Burkhalter of the Ames (Iowa) Women's Community Health Project

phasizes its benefits for women.

It states that while the most serious risks are still heart attacks and strokes, "deaths are concentrated among older women who smoke. The number of deaths in young women is so few that no conclusions can be drawn from them." The study does not indicate why these deaths are insignificant or acceptable.

Nutritional side effects are also ignored in the study (e.g., the chemical diabetes experienced by 13% of pill users). The so-called "minor" psychological disadvantages such as the mild to severe depression suffered by 30% of women on the pill are dismissed as well.

Margaret Sanger Research Bureau, 2168 diaphragm users were studied over two years. Of 37 women who suffered accidental pregnancy, 22 admitted that "they had used the diaphragm inconsistently or not at all." Thus for disciplined women, the diaphragm is a better than 99% reliable method."

For the few women whose anatomy makes the diaphragm unsuitable, the cervical cap is a good alternative. It is as reliable as the diaphragm and is more convenient. It requires little or no spermicide and can be left in place for long periods of time. Unfortunately, it is difficult to obtain, since most doctors and clinics do not prescribe it.

Drug companies are not enthusiastic about barrier methods of contraception, for the self evident reason that they make far less profit on them than on the pill. Diaphragms need replacing once a year, cervical caps once every two years. Doctors dislike them because they are time consuming to fit, in contrast with the careless routine of writing a pill prescription.

Both the diaphragm and the cap owe their renewed popularity to the efforts of paramedics and women's health groups. Unlike the pharmaceutical firms and many gynecologists, their first concern is with women's welfare rather than their own incomes.

Perhaps the least discussed but most vital issues in this controversy are the psychological and social implications of chemical versus barrier methods of birth control.

The pill implies a constant, daily responsibility for women, unconnected to actual sexual experience, and relieves men of any vestige of responsibility for birth control they might have. This has reinforced women's self-perception as sex-objects while also contributing to male objectification of women.

With barrier methods men may still be involved in the process of birth control and thus share the responsibility for ensuring that these methods are properly used and maintaining an awareness of the potential costs.

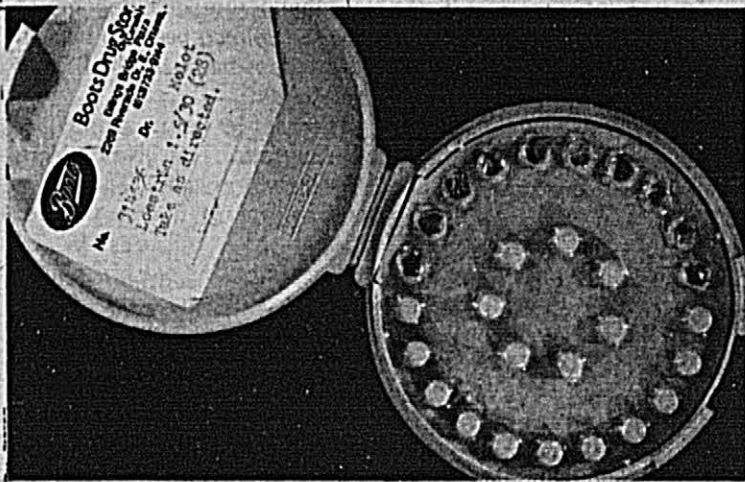
Many women experience pressure from their male partners to use the pill. Frequently, even if they are aware of the potential risks, women accept the sexist assumption that they should be solely responsible for birth control, and believe that this male preference is legitimate.

Further evidence of a sexist bias can be found in the story of the "male pill". Minimal research efforts have been directed to controlling male fertility. Ironically, a male analogue to the pill already exists — an androgen/estrogen combination used to treat osteoporosis (bone loss), which also stops sperm production. However, it is not used as a contraceptive method

because neither patriarchal society nor individual men are willing to accept adverse side effects similar to those men have forced women to accept.

Birth control is a social responsibility which should be shared

equally by men and women. Society has allowed men to escape this responsibility both economically and morally. It has placed women at the mercy of profit oriented drug companies which are controlled by men.



More than 95% of contraceptive research dollars are invested in changing women's body chemistry. Although other methods of birth control are cheaper, more healthy and just as effective, millions of dollars continue to pour into pill research.

From the beginning, the adverse effects of the pill on women's health have been denied, downplayed or ignored. The first pill, Enovid, was marketed in 1960 by G.D.Searle. The U.S. Food and Drug Administration approved the sale of this product on the basis of a year-long clinical study of 132 Puerto Rican women, three of whom had actually died and were never autopsied. Thus millions of female consumers became the real experimental subjects on the pill's effects.

This was especially inexcusable since there was no compelling medical reason to market the pill at all. Indeed the pill is the only drug in history which was intended to serve a primarily social purpose.

It was eventually discovered that the original pill contained 10 times more estrogen than was needed to control pregnancy and dosages were consequently lowered. Nevertheless, serious problems with the pill remained and continue to be downplayed by the pharmaceutical industry and the medical establishment. Indeed, the pill has recently begun to be promoted as not only safe but beneficial for women. A study on the pill by the Population Information Program at Johns Hopkins University (as quoted in the Gazette) minimizes the risks of the pill and em-

Promoters of the pill are particularly enthusiastic about its use among third world women. Their attitude reflects their awareness that it is easier to sell women in these countries on the pill, because their access to information on its dangers is severely limited.

The pill continues to be a tremendously profitable drug for pharmaceutical companies, governments and the medical profession. It is widely subsidized by government and foundation monies while safer methods receive little funding.

This situation is particularly outrageous when one considers that two methods of birth control for women which rival the pill's effectiveness are available. The diaphragm and the cervical cap have no associated risks. It is interesting that the risks of the pill are most often compared to the risks of pregnancy rather than to these other harmless methods of birth control.

According to Barbara Seaman and Gideon Seaman, M.D., in *Women and the Crisis in Sex Hormones*, "The safest method of contraception, from the standpoint of women's health, is a barrier method backed up by the availability of a legal abortion in the case of failure. Few women are aware of this fact. They fear abortion more than they should (from a health standpoint) and the pill and the IUD less. . . . Contrary to popular myth, the diaphragm, if fitted and used properly, is more reliable than most IUD's or the mini-pill, and on a par with conventional medically dangerous oral contraceptives."

In a major study at the

Q.I.S.C. QUEBEC-ISRAEL STUDENT COMMITTEE



for the international women's day

LECTURE

on

Woman in Israël

by Dr. Sylvie Bijaoui

(Professor at the Hebrew University of Jerusalem)

Today, March 9th, 12:30 p.m.

McGill University Arts Council, Rm 160.

In Collaboration with the Women Studies
Open to All

WOMEN'S UNION CALENDAR OF EVENTS



WOMEN'S UNION CALENDAR OF EVENTS

March 15: Women's and Men's Forum discussion of role playing — 5 pm, Union 423.

March 17: Women and Work workshop — 12-6pm, Union 310.

March 22: An evening at the theatre: "The Effects of Gamma Rays on Man in the Moon Marigolds" — 7pm, Leacock 219

March 29: Discussion of Lesbianism.

March 30: Coordinating Committee Elections.

April 5: End of Term Wine and Cheese — 5 pm, Union 423.

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Lebanon Day

At McGill University:
Friday March 11

POETRY READING IN ARABIC AND ENGLISH

by John Asfour (Lebanese poet)
Leacock Bldg. Room 26, 7 p.m. - 10 p.m.
(refreshments)

EXHIBIT

Union Bldg. Room 302, 11 a.m. - 4 p.m.

LEBANESE FESTIVAL

At Concordia University
Saturday March 12

distinguished speakers, entertainment, and Dinner
7th floor cafeteria Hall Bldg. 7:30 p.m.
donation: \$7. Tickets available at the exhibit

Seeing the movement one on one

by Jenny Beeman

A number of well-dressed sorority women gather together to discuss the feminist movement as some sip tea and others knit. The atmosphere in the living room is quite respectable — if somewhat constrained.

They begin by offering general opinions of what feminism means to them. The women are young and, for the most part, have not given serious thought to the movement or its causes. But everyone is agreed on the basic goals of equal pay, daycare for working mothers, and recourses for sexual harassment.

Yet many of the women won't identify themselves with the movement as a whole.

The first barrier seems to be the "feminist image." One woman starts: "I do believe in

the feminist cause, but I also like being feminine. They make me feel like I have to forsake everything feminine to prove that men and women are equal. We're equal but not the same."

Other women speak up along these lines: "They (feminists) resent us for enjoying our femininity."

"They are preoccupied with themselves; there is so much going on...it's boring to hear the same arguments over and over."

But if times really have changed, why are feminists demanding the same changes? Have attitudes changed?

In this room they generally agree attitudes have changed. If a woman is competent, she will get what she deserves.

According to Laura Crawford of the Women's Union, this is a

major misconception.

"They think everything women have been fighting for has been gained...They aren't even aware that this fallacy is holding the movement back."

"All it takes is seeing one woman 'battered', in any sense of the word, to make you realise the importance of the movement," continues Crawford.

Yet many of the sorority women continue to associate feminism with lesbianism, although the movement deals with any issue related to women regardless of sexual orientation.

A first-year student describes the feelings of many of the women in the room:

"No, probably not all feminists are lesbian, but enough probably are that I wouldn't call myself one (a feminist) because I would be afraid of being labelled," said the student.

Marilyn McCarthy, a professor in Education at New York University, explains: "There is so much pressure during the first years of university to conform...but no one is seriously going to believe any name-calling...used by those against the movement to intimidate those who are uncertain."

Sarah, a female graduate student, is pragmatic.

Sarah is old enough to remember when the feminist movement was at its peak. She thinks older feminist leaders are dissatisfied with the younger generation of women.

"I think there is no doubt that they are disappointed and apprehensive about the movement's future, especially in the States," Sarah says. "And they have reason to be. There is a very strong conservative trend which has tried to place the movement in a very bad light."

McCarthy sees a number of factors contributing to the new-found conservatism in the feminist movement.

"Younger women do, in general, think times and attitudes have changed. They see any discrimination against women as individual cases. So older, perhaps more vocal advocates, are perceived as militant or bitter."

"The use of the lesbian connotation is part of a broader conservative trend that is orchestrated from the White House."

Women are fairly well protected from overt sexism within the confines of the university. And the Women's Union does not have the time or the resources for "awareness campaigns" so they must wait for women to come in out of their own interest.

The growing conservatism in society is quickly manifesting itself on campuses.

So these sorority women don't question the role society has given them. They don't see that women's struggles are universal — they see the struggle as an individual one. Their own struggle as women — but not as feminists.

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MGD 3883

To save the planet from men

by Julianne Pidduck

During this special week for women, we consider the traditional issues of the Women's Movement: rape, sexual harassment, unequal pay and lesbian concerns. However, it is essential to realize the all-encompassing nature of our struggle as women. Feminism is central to all themes related to true social change, from disarmament to ecological concerns to the struggles of oppressed peoples everywhere.

Feminist writer Karla Jay in her article "The Amazon was a Pacifist" states:

"The way individual women are treated — rape, battery, assault, incest — was a paradigm for male aggression in the world at large."

An examination of history from a feminist perspective reveals the gender split as the most ancient, deeply-entrenched division in the human family. Women, in fact, formed the first oppressed class: unpaid labour — without political or economic control — subject to physical and ideological domination by men. Certain personality characteristics became stereotyped as sex roles. For women, submissiveness. For men, aggressiveness and dominance. Personality "norms" became institutionalised within the societies from which ours has sprung.

The realities of male dominance of women and the violence of the human race are truly two sides of the same coin; overt violence against women occurred on a sexual and personal level whereas warfare was the more grandiose manifestation of quest for power through violence.

Bruce Kokopeli and George Lakey clarify this connection in an article "Male Sexuality and Violence":

"The close relationship between masculinity and violence does not need much demonstration. War used to be justified partly because it promoted 'manly virtue' in a nation."

Such violence permeates our society. All inequalities must be seen as violence — part of a mentality that necessitates control of one person by another.

Barbara Deming expresses this in her article "On Anger":

"Bullets and bombs are not the only means by which people are killed. If a society denies to certain of its members food or medical attention, or a political voice, the sense of their own worth, the freedom to exercise their talents — this, too, is waging

war of a kind."

Lakey and Kokopeli expand on this theme:

"The defining characteristics of masculinity are...only a few steps removed from violence. Wealth, productivity, or rank in the firm or institution translate into power — the capacity (whether exercised or not) to dominate."

The words power, class, domination and violence are central to the patriarchal mentality (the feminist term for institutionalised male dominance and violence).

Men are also victims of patriarchy. They are limited in their individual and collective creative growth, psychologically, economically and sexually by gender roles. Boys are forced into a mold of competition and aggression. Qualities such as creativity, sympathy and sensitivity are suppressed. Men also

terre appelée à mourir sous peu à cause de l'abus d'industrialisation, d'une urbanisation, d'une agriculture régie par des principes de rentabilité à court terme, de profit monétaire pour quelques individus mâles au détriment de toute l'humanité."

The mentality of patriarchy also propagates such horrors as racism and colonialism, where a new visible class (besides women) is created for exploitation. The burden of minority women is the double curse of sexism and racism. This is why the women's movement is so tied to the struggle of Black South Africans and Americans, the plight of Nicaraguan peasants, or the cultural murder of Canadian natives. Indeed the role of women in these battles has been a prominent one.

The nuclear arms race is a clear extension of the age-old raised fist. The difference now is



lose the chance for respect and interaction with one half of the population as true equals.

Implications of patriarchy extend beyond individuals to embrace ecology, disarmament and racism.

Our consumer society reflects a violent attitude toward mother Earth. The entire development of mankind has paralleled a course of the conquering of nature. Where did the idea originate that the more we consume (pollute, destroy irreparably) the better off we are? Martine Thomas eloquently describes the connection of Eco-Feminism:

"L'écoféminisme est la convergence entre ces deux mouvements: c'est un cri de douleur de femme violée auquel fait écho la terreur de toute une

that man's ingenious creations threaten the very survival of the planet while draining our economy, using precious natural and human resources for the death machine. We must "take the toys away from the boys!" Women can definitely make a strong statement and contribution to the Peace Movement.

In these few issues mentioned and many others, women's concerns are central, for violence against women is the basis of the military infrastructure. This feminist connection is a complex array of interlocking concerns.

By the same token, the work of women is essential to true, positive social change. Our creative energy, without the many pressures of masculinity, offer the only real alternative to violence in society. Kathy Bickmore expressed this hope in her article "Feminism and Peace: The Issues We Work On":

"To recognise that violence is an integral part of Patriarchy is to know that women can and must develop alternatives to violence and continue to be nurturers, healers, listeners and educators."



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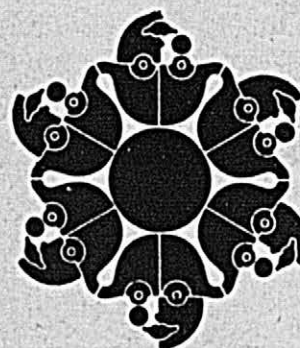
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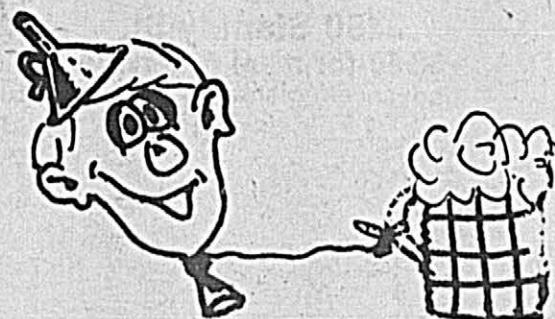
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Et on vous obligera à accepter un PIERROT si vous venez fêter votre anniversaire chez nous... veux, veux pas!!! Et surtout arrivez tôt le vendredi et le samedi, parce que après 9:30h, c'est trop plein!

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- Censorship
- Actions and Reactions to Pornography
- Reaction to the Feminist Critique on Pornography

Thursday, March 10th, 12:00 Noon
Hillel, 3460 Stanley Street



Holocaust Film Series

TODAY, from 2 p.m. to 8 p.m.

To commemorate Holocaust Memorial Month, these films will be featured:

The Warsaw Ghetto The Hangman
Music of Auschwitz Night and Fog
The Legacy: Children of Holocaust Survivors

At 8:00 p.m., Frank Hardy will speak on the issue: "My Experiences During the War".
Hillel, 3460 Stanley Street.



Oneg Shabbat

Friday, March 11
6:00 p.m.

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\$3.50 for meal & service
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Women in a strange land

by Ara Wilson

"We come from different countries, each with its own history, economy and political system, with a language and a rich cultural heritage. But when we start to speak to each other here in Canada we discover that as women, as immigrants or as refugees, as members of families and as workers we have similar expectations of building better lives for ourselves and for our families. We share common concerns about retaining our heritage and raising our children in a different society. We face the same difficulties in finding work and educational opportunities for ourselves. We are often isolated." (An immigrant woman)

The immigrant woman does not fit the Canadian stereotype of the "little old lady in black." She is most likely to be between 20 and 29 years old, British or American. She is not dependent on a husband and plans to work outside the home. "Immigrant," to most Canadians, means "visible minority", the majority of whom today come from Hong Kong, Jamaica, India and the Philippines.

Women followed men's arrival at the start of the waves of immigration, as wives, as fiancées, or as the Asian "picture brides" who were selected by immigrant men from books of photographs. Asian women were sold as sexual slaves, as child-bearers and as prostitutes.

According to one historian, the immigrant wife "as a beast of burden was certainly the equivalent of a mule in southern Italy." As matron of a boarding



house for men, the immigrant woman was considered a substitute wife whose duties included laundry, cooking and sometimes sexual service. Immigrant men created ethnic communities and brought women into them to fulfill their own needs.

Coming to Canada increases a woman's dependence on her family. The government frequently makes this official by classifying her as "dependent" in the husband's family rather than as a landed immigrant herself. As a result, fewer services, such as job training and language courses, are available to her, and if her husband is deported, she may be as well.

Keeping the husband fit to earn wages is the wife's full-time job; this makes the home her factory and her husband's haven. Modern conveniences such as washers and dryers make communal work places and shared tasks obsolete.

This isolation of the homemaker makes learning English or French difficult, so the

family provides the only company, conversation and information on the outside world. In this monetary economy her unpaid home labour is valued less than her husband's wage work, and the "industrial time clock" dictates the pace at which she must work.

If she is also bringing in a paycheck, she disrupts the balance of power within the family which in extreme cases can result in beatings or desertion by her husband. The immigrant wife must "stay in her place" as the guardian of tradition while she must also leave it as a wage earner in an industrial society.

Almost all immigrant women work outside the home at sometime or another. Without the official languages, without marketable skills, as "visible minorities", and as women, they are confined to the lowest echelons of the labour force.

The notorious "sweat shops" of the garment industry largely employ immigrant women and deliberately isolate them from one another by giving them piecework to do at home or by dispersing similar language and cultural groups in the shop to prevent unionisation. Immigrant women are also exploited in domestic service, where regulating legislation goes unenforced, and in restaurant and food industries: in whatever jobs Canadians and immigrant men won't take.

Despite the obstacles, many women and their families do "make it" in Canada. They gain confidence from success in managing unfamiliar situations.

However, these women are beginning to organise themselves collectively, with centres like the Centro Donne for Italian women and the multi-purpose Women's Information and Referral Centre to service their needs.

The immigrant woman, trapped in the "double ghetto" of ethnicity and femininity, is just beginning to be recognised as someone worthy of study, services and respect.

The history of women immigrants in Canada is like that of a single immigrant: at first passive and powerless, gradually gaining skills and confidence which lead to self-awareness and attempts at self-determination.

this issue was produced by

Albert Nerenberg, Margaret Fulford, Ara Wilson, Julianne Pidduck, Tony Munter, Claire Lanctôt, Susan Pearson, Sarah Wells, Suzy Goldenberg, Moira Ambrose, Paula Seipniewicz, Brian Topp, Judy Iklé, P.F. Kuitensbrouwer, Melinda Wittstock, Jenny Beeman, Kirsty Clarke, Jeff Reusing, Colin Tomlins, Barbara Davidson, Mary O'Neill, Chris Cavanagh, Richard Gold and Ed Arzoulan.

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Classified

Ads may be placed through the Daily Ad office in Room B17, Student Union Building, 9 a.m. to 5 p.m.

The deadline for accepting ads is 5 p.m. two days preceding the issue the ad is to run. McGill students: \$2.00 per day. For 3 days, \$1.75 per day; more than 3 days, \$1.50 per day.

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Sublet 1-1/2 for April 1st on Aylmer, heating & electricity included. For \$260.00 per month, \$275.00 with garage. After 5:00 - 843-6802.

Sublet April 1 - Aug. 31 2-1/2, 1 bedroom, fridge and stove, swimming pool, parking, clean, quiet, 1/2 hr. from McGill. \$220 all included. Call Leonard 256-4276, 747-2115.

SUBLET. May 1 - August 31. Cosy, furnished 1-1/2. Peel and Dr. Penfield \$225.00. 286-1464.

Beautiful Studio apt. on 9th floor of Le Colisée starting April 28th. Refrigerator, stove, couch, patio. Heating & water, pool, sauna. 235 Sherbrooke west. 286-1545, \$295 month.

LUXURY PENTHOUSE 3-1/2: roommate needed may and/or June. Depanneur, large balcony, sundeck, sauna, swimming pool. Fully furnished, TV, clean, quiet. 10 min. McGill (Durocher). \$205/month. 286-1030.

FEMALE ROOMMATE TO SHARE - 4-1/2 apt. Rent \$175. Starting May 1 option to renew in July. 286-0186 evenings.

Share house with 3 students (grad and undergrad), own room, Sherbrooke and St. Denis, male/female, immediate, \$125.00 month, 286-9920.

SUBLET 1-1/2: May 1 - August 31. Spacious, furnished, high ceilings, hardwood floors. McTavish & Dr. Penfield. \$220 month. 286-1315.

Why wait? Sublet now. May 1 - Aug. 31. Spacious, clean 3-1/2 on Durocher. Unfurnished, perfect for two. Option to renew. Call 286-1670.

Apt. sublet May 1st - Aug. 31st. Spacious 4-1/2 (furnished or unfurnished) overlooking McGill. Corner of Peel and Penfield. Air conditioned, dishwasher, pool, sauna and depanneur. Rent negotiable. Tel. 286-9195.

Sublet 5-1/2: May 1 - August 31, option to renew in September. Located on Durocher below Pine. Pets allowed, laundry in basement. Furnished \$475; unfurnished \$450. 286-0151.

SUBLET STARTING MAY - spacious 3-1/2 on Pine Ave., 3 jumps from the gym. \$325/month. Call evenings or weekends 286-0916.

Sublet May-August with option to renew. Clean, spacious 4-1/2, hardwood floors, high ceilings, in safe building conveniently located very close to campus. 845-2565.

Luxurious apartment. Partially furnished, large, sunny highrise to sublet May 1 - August 31. 2 bedrooms, 2 bathrooms, balcony, dishwasher. On Drummond above Sherbrooke. \$600 per month. 286-0171.

Sublet May to August. Furnished large 2-1/2 in highrise. Pool, sauna, night guard. Corner of Milton and Ste Famille. \$325 (negotiable). Call Mike, 849-1024

Sublet, 4-1/2 heat and electricity included. April to September with option to renew. Five minutes from McGill, on Durocher. \$325/month. Call 842-3371.

APARTMENT WANTED. 3-1/2 or large 2-1/2; preferably semi-furnished; under \$300; for May 1. Call 286-0318 or leave name/number 392-4553 (Laura).

Sublet on Dr. Penfield, 4-1/2, 10 minutes west of campus, May 1st to Aug. 31 with option, high ceilings, hardwood floors, furnished, \$410, 933-1389.

Sublet 4-1/2: May 1 - Aug. 31 - option to renew in Sept. 2 minute walk from McGill. Furnished, 2 bathrooms, balcony - great view, sunny. Share 2 others. \$205 (includes everything). 1230 Dr. Penfield, Pam - 284-3239.

Apartment to sublet with option to renew in September. Bright, spacious 6-1/2 in an excellent central location \$525. 989-5042.

SUBLET May 1 - August 31. Spacious, clean 1-1/2 on Durocher. Heating and electricity included. Option to renew. \$225 month. Call 286-8262.

STUDY GROUPS

Are you interested in how small groups operate and how you behave in a small group? Then you might want to participate in one of several experiential study groups being conducted at McGill University. Psychology Department, during the month of March. The study groups are part of an ongoing project concerning the investigation of small group processes, and each group will involve ten 90 minute sessions (twice a week over a five week period). The primary focus of the study group will be to examine and understand group processes and dynamics as they occur in the group. Interested male and female participants should contact Astrid Richardson at 392-8013 for an interview appointment.

343 - MOVERS

MOVING - CHEAP. Ph. 282-0145.

The Ghetto Mover. Need something moved? Closed truck, cheaper than trailer rental and NO HASSLE. Call Gary 744-6837.

350 - JOBS

PRIPSTEIN'S CAMP: LAST STAFF OPENINGS - Sailing, Computers, Pottery, Judo, Photography, Electric Guitar, Windsurfing. June 26 - August 19. Call Ron, 481-1875.

Wanted, salespersons for 'Texas Instruments' products (computers, etc.). Home sales. For further information contact Mr. Lavergne at 844-0030.

352 - HELP WANTED

Accounting or MBA Student wanted for part-time work to assist in setting up accounting system of new medium-size business. Hours & remuneration negotiable. Information: contact Alexander at 376-2101, after 7:00 p.m.

Seeking mature student to teach basic skills to gifted toddlers twice a week. St. Laurent area 331-1384 after 7 pm.

The CIA had to kill more than 1000 of its psychics who became insane from LSD. As with Sadat prior his 1978 visit to Israel, Fahd will also, secretly and unknowingly, be hypnotized by the CIA, will explain his bizarre actions, which will result in Fundamentalist revolt with subsequent Israeli Lavon affair type scenario. The purported me, William Broder and the Purported Geinberg, who will appear in the re-opening of 76 Civ 1868 USDC EDNY, are in fact doubles, both under secret control of Israel, directed to subvert my Mideast Agreement, in an Israeli nuclear scenario, to culminate in its hegemony over entire Mideast with subsequent Israeli oil pipeline from Saudi Arabi to Suez Canal which will then be in Israeli hands. To conceal that it was all an Israeli scenario, upon its completion, Israel will have 'me', which will in fact by my double, convert to Christianity. Israel plans to destroy my Mideast Agreement by deceiving its people that I am anti-semitic, the acts to be attributed to me to be in fact by my double. The Feinberg double will transfer the \$2,000,000 fraudulent default judgement to the Assistant Attorney General who will have announced that Reagan was replaced by a double. The Assistant Attorney General will blackmail Pfizer, Inc. to use its political clout to obtain from him a Supreme Court Appointment. The blackmail will be the present activities of John F. Kelly Associates, Inc., the basis for the Mephistopheles union of Pentagon - Israel - Justice Dept. After I am deathrayed - fatal heart attack in sleep as confirmed in autopsy - see my Globe & Mail ad, Nov. 1, p.21 - items will be added to my Colonade Hotel room for any apparent suicide - with frameup, which is in fact Justice Dept. fabrication that the frameup was by Arabs to discredit him and the Mideast Agreement. Ad paid with my \$20 certified check, acct. 80690 RBC Br. 5101-3 with my thumbprints witnessed by bankclerk Tony Porrello - my double to have same - CIA can do, but will deny.

354 - TYPING SERVICES

Typist, experienced, fast, reliable. Typed properly the first time with no errors or hidden costs. 15 minutes away - but it's worth it! \$1.25. Gloria 683-7915, 737-9520.

TYPING SERVICES - Professional, neat accurate work - IBM Selectric III - Call 488-0696 or 488-3177.

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Professional typist will do term papers, post-graduate papers, and any other typing in English or French. Centrally located. Very reasonable rates. Call - 681-4684.

356 - SERVICES OFFERED

ENGLISH TUTORING SERVICE. Individual sessions; Proofreading; Translations to English; Oral presentation techniques; TOEFL review for foreign students. 3465 Côte des Neiges, No. 52, Telephone 933-8106.

Painting, renovation. Quality work, references, reasonable rates. Call Jim: 842-7014.

Manhattan weekends departing Thursdays including deluxe bus, two nights' hotel, city

tour, taxes, discount coupons, \$89.00 Canadian. Bus only \$60.00. 1123 St. Catherine West. 288-2040.

361 - ARTICLES FOR SALE

Desk, tables (inc. coffee, bedside & telephone), platform for bed, etc. made to suit your budget. Handyman available, near campus, 849-5861.

Men's Bass Topsider shoes. Brand new, bought too small. Size 9-1/2 medium. Will sell cheap. Ann 286-0171.

Futons - highest quality, lowest prices in town. 8 layers of 100% cotton. Single: \$118.95; double: \$132.95; queen: \$152.95. Ménage à Shaw: 287-9101.

MONTREAL'S MILITARY BOUTIQUE: Canadian, U.S., Swiss, Swedish, German, Italian, French, Chinese, etc., pants, jackets, shoes, boots: EXXA 1210 St. Denis St. (St. Catherine).

JUMP SUITS \$14.95 UP; flight suits, U.S. Navy jackets \$10.00; army shirts \$6.00; ponchos, packsacks, Opinel knives, EXXA 1210 St. Denis (St. Catherine).

367 - CARS FOR SALE

Honda Civic 1976 semi-automatic; 1979 engine: Fantastic condition. AM/FM radio, new radial tires. Asking only \$1600 (negotiable). Call: 739-5798.

TOYOTA COROLLA '76, 1200cc, standard, body & mechanics in good condition. New brakes, new battery. \$1100. Call 382-9868 after 7 p.m.

OMNI 1979, 4 door hatchback, automatic, snow tires, front wheel drive, \$2,000 or best offer. 342-2171 (9-5).

370 - RIDES

I need rides to Albany, N.Y. for week-ends during March and April. Will share gas, not driving. Please call Jenny at 744-3312 (evenings).

Ride for two people needed to N.Y.C. on Friday March 11. Save lots of gas \$! Brilliant conversation, wit and charm included free! Call Frances at 271-8708.

TORONTO: One person looking for ride this Friday March 11 or Saturday March 12. Will share gas expenses. Call Amanda 937-7808.

372 - LOST & FOUND

LOST, bracelet of great sentimental value, at the Currie Gym on the Sunday of February 21st around the men's locker room. If found call Patrick: 738-2309 after 10:00 p.m. Monetary reward offered.

Watch found in McConnell Engineering Bldg. Was returned to Sadie's II. Call 392-8960 for identification or drop by.

Did anybody find a Pierre Cardin red scarf? It has a very important sentimental value. Please call Louis 273-5764.

WALLET STOLEN Monday, 8:00 am - Leacock 109. Would person responsible "please" return it and its belongings to 609 Gardner Hall, 3925 University Street - no questions asked.

374 - PERSONAL

To the gorgeous slumbering Pisces nymphet in Fiction 317: please accept my application for services. I have excellent credentials and the necessary experience. I'm yours for the asking.

An Ardent Admirer.

To MAXIPAD - Roses are red / Daisies are yellow / Your shrubbery is nicer / Than any other fellow's! Happy 21st birthday! Love the McNests.

383 - LESSONS OFFERED

English Lit. and Comp. tutor available. M.A., 2 years university level teaching. Reasonable rates. Call Michael 392-8904 days, or 270-5901 evenings or weekends.

Guitar Lessons, jazz, folk, classical, theory, ear training. All levels. Ross MacIver. 843-3240.

Introduction to Word Processing: five 2 hr. training sessions. Limited enrollment. 483-2695.

385 - NOTICES

Attention all poets. The McGill Observer is sponsoring a poetry contest in its March Issue. The deadline for submissions is March 12. Drop off submissions at the Observer Office. 820 of Arts building or call 392-4483.

FASHION SHOW by Premode Spring-Summer collection. March 13, Brunch at Hyatt Regency \$15-25. For tickets call Martha at 845-2565.

TONIGHT, MARCH 9,

at Montreal's
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KOMEDY KORNER

CUSA Programming presents

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Wednesday, March 9th, 2-5 p.m.
Leacock 425
Bring Your Favourite Professor

McGill Chaplaincy Service
and the Newman Centre present



Reform Rabbi
Lawrence Kushner

"In this place and I
didn't know it"

a celebration of life in the
mystery of God; telling stories,
singing songs, opening our eyes
to see the unity of God, the soul,
the atoms and the stars.

Thursday, March 10, 7:30 pm
The Newman Centre, 3484 Peel
392-5890, 392-6711

also
Fireside chat with Rabbi Kushner
at 3:30 at the Newman Center

Topic: Spiritual renewal and the Rediscovery of the Self

"The most daringly original and creative of a new generation of
Jewish theologians."

— Rabbi Edward Feld

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